Shepherds

OCTOBER, 1950

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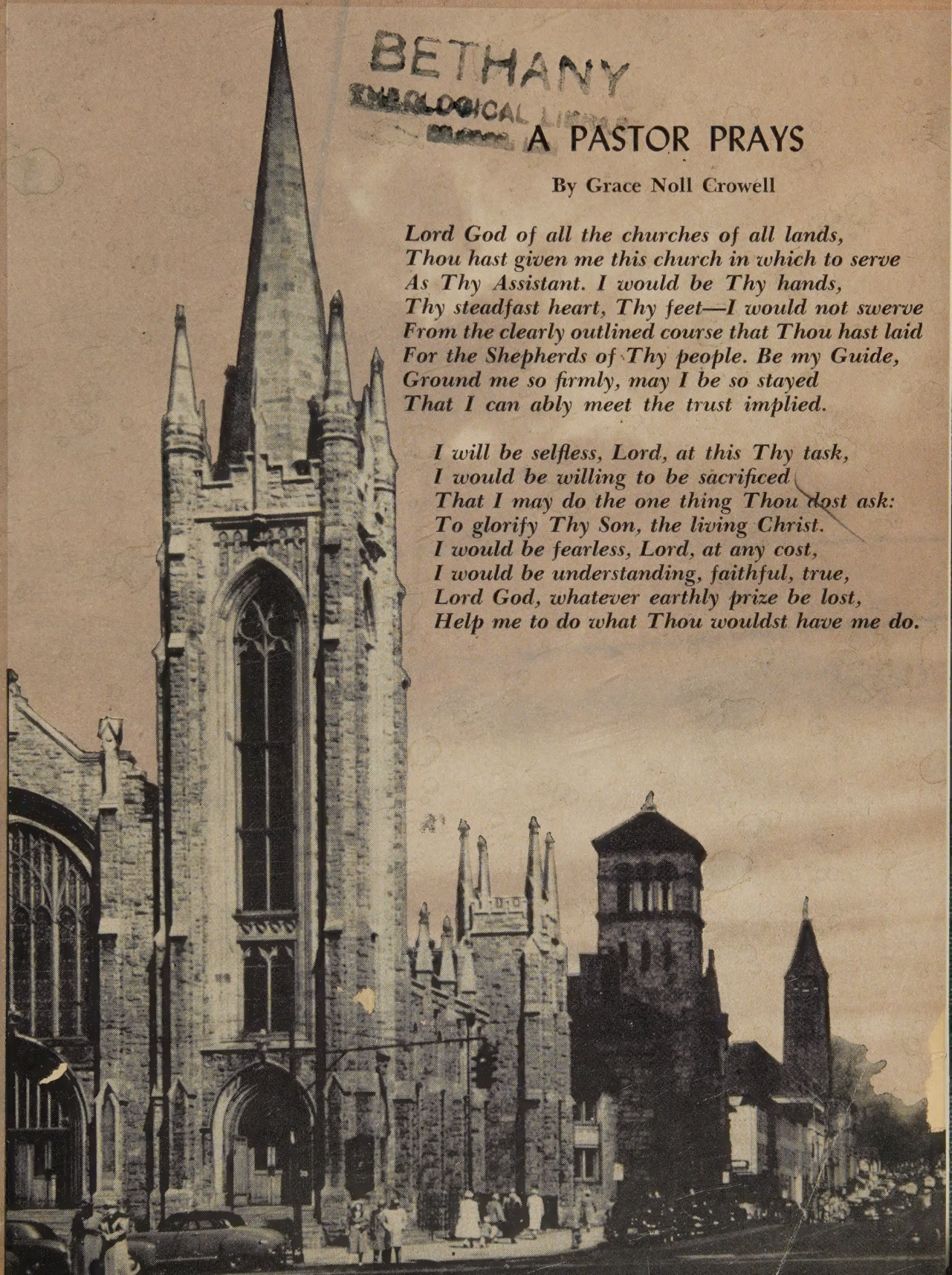
A PASTOR PRAYS

By Grace Noll Crowell

Lord God of all the churches of all lands,
Thou hast given me this church in which to serve
As Thy Assistant. I would be Thy hands,
Thy steadfast heart, Thy feet—I would not swerve
From the clearly outlined course that Thou hast laid
For the Shepherds of Thy people. Be my Guide,
Ground me so firmly, may I be so stayed
That I can ably meet the trust implied.

I will be selfless, Lord, at this Thy task,
I would be willing to be sacrificed
That I may do the one thing Thou dost ask:
To glorify Thy Son, the living Christ.
I would be fearless, Lord, at any cost,
I would be understanding, faithful, true,
Lord God, whatever earthly prize be lost,
Help me to do what Thou wouldst have me do.



SIX VICTORIOUS MONTHS

Action Program of Evangelism
Advance for Christ and His Church

SEPTEMBER—

SPIRITUAL PREPARATION OF PASTOR AND LAYMAN

Recommended that every church provide for each member a spiritual examina tion folder, "Alone With God," prepared by the Department of Spiritual Lif of the General Board of Evangelism and released by TIDINGS. See announce ment in this magazine.

NATIONAL WEEK OF FINDING PROSPECTS

Make a complete religious census this week for a full listing of prospects fo your church and church school. See statement on page 2.

SEPTEMBER 17-20—

"SEE YOU IN CHURCH SUNDAY"

This Movement—using materials listed in this magazine—will enable you t build up church attendance, reclaim inactive members, revitalize spiritual lif and increase Christian fellowship.

SEPTEMBER 24ff—

WORLD WIDE COMMUNION SUNDAY

Have every resident member present for fellowship with Christ and with Chri tians the world around. Let every member partake of the Sacrament, and pledg loyalty to Christ and faithful attendance at church. Plan that those won b personal, pastoral, visitation, and pulpit evangelism during September be r ceived into the church on this Sunday.

OCTOBER 1—

WEEK OF PULPIT EVANGELISM
(REFORMATION WEEK)

Let every pastor proclaim the great doctrines of Protestantism and Methodis each night, in his own pulpit.

OCTOBER 22-29
(or Oct. 29-Nov. 5)—

NATIONAL NONRESIDENT TRANSFER WEEK

During this same week, by organized visitation win all nonresident members i your community to active membership and participation in your church.

OCTOBER 22-29—

ONE-DAY DISTRICT MEETINGS

Let every district superintendent and district secretary of evangelism promo a great one-day district evangelistic rally.

NOVEMBER—

UNITED WEEK OF VISITATION EVANGELISM

Thirty-seven other denominations in Protestantism's United Evangelistic A vance will use this week also.

DECEMBER 3-7—

CHRISTMAS SUNDAY—MEMBERSHIP SUNDAY

Let Christmas Sunday witness a great gift of persons to Christ. Bring tho won during the United Week of Visitation Evangelism into the Church.

DECEMBER 24—

COVENANT SUNDAY

On Sunday morning, hold a Covenant Service—On Sunday night, hold a Wat Night Service.

DECEMBER 31—

CHURCH-SCHOOL EVANGELISM

JANUARY—

—The entire church school going all out for evangelism.
—The church-school literature will help guide pastors and church-scho workers in this.

NATIONAL WEEK OF VISITATION EVANGELISM

FEBRUARY 25-MARCH 1—

Your church can complete its "1 for 14" goal—one on confession of faith for active members this week.

HOLY WEEK AND EASTER

MARCH 21-28—

Make this week a worthy climax to the greatest six months your church h ever had.

Methodism's Six Victorious Months

You Can Have a Part in It.

Plan and Pray and Wor

Advance Through Evangelism

and a Deepening of the Spiritual Life

For Spiritual Preparation of All Members

nber — Amount

____ **ALONE WITH GOD,** a spiritual examination folder — $2.00 per 100 _____
Prepared for individuals to use—*alone* with God. Excellent also for families and spiritual life groups.

____ **"I COME TO THE COMMUNION TABLE,"** by Dr. Roy L. Smith — $2.00 per 100 _____
New two-color leaflet which is spiritually penetrating and should be placed in every home before World Wide Communion Sunday, or given to every person who attends the Communion Service. This is the October "Tract-of-the-Month." If you have joined that club, do not order here, unless you want extra copies.

Religious Census Materials

____ **HOW TO CONDUCT A RELIGIOUS CENSUS** — 10¢ each; 7 for 50¢ _____
New booklet prepared by Dawson C. Bryan for pastors, members of committee on membership and evangelism, and others who will plan and direct the census. Order this at once to get the "know how."

____ **INSTRUCTION LEAFLET FOR RELIGIOUS CENSUS TAKERS** — 2¢ each _____
New leaflet by Dawson C. Bryan to give to every census worker when he is enlisted to assist in census to find the prospects.

____ **RELIGIOUS CENSUS WORKER'S AGREEMENT CARD** — 50¢ per 100 _____
Card to be used in personally enlisting the choicest workers. Let each census taker sign two cards, one to keep as a reminder and one for the church.

____ **FRIENDLY COMMUNITY STUDY CARDS** — 50¢ per 100 _____
Card to be used in the religious census. Order a card for every family in entire territory to be surveyed—plus extras for duplicates. Order liberally. There are more families than you think.

____ **FRIENDLY COMMUNITY ASSIGNMENT ENVELOPES** — 60¢ per 100 _____
Envelopes to be used in assigning territory and giving cards to the religious census takers. Order in multiples of 25, please.

____ **PROSPECT AND ASSIGNMENT CARDS** — 50¢ per 100 _____
It will be necessary for you to transfer the information about your prospect to this card that it may be used as an assignment card for your visitation evangelism workers. However the VISITATION PACKET contains these Prospect and Assignment cards, so do not order here if you order a VISITATION PACKET.

Leave One of These Leaflets When You Conduct Religious Census

____ **BE A MEMBER WHERE YOU ARE.** For persons whose membership is out of your community. — $2.00 per 100 _____

____ **I BELIEVE IN THE CHURCH.** A giving of reasons for belief in the church. — $1.50 per 100 _____

____ **I GO TO CHURCH SUNDAY.** Stamp the name of your church on this leaflet. — $1.50 per 100 _____

____ **THE METHODIST CHURCH.** A frank description of The Methodist Church. — $2.00 per 100 _____

____ **DAY BY DAY WITH GOD.** A challenge to realize the presence of God always—and a recipe. — $1.00 per 100 _____

TIDINGS ORDER BLANK

Visitation Evangelism Packet

Number

Amou

A package that contains recommended numbers of all visitation evangelism (not religious census) materials, according to the size of your church.

_____ Put down the number of active members your church has, to the nearest 100—Put down 100, 200, 300, 400, or whatever it should be. For a church of 100 active members the price is $3.00. All others will multiply number of active members put down by 2½¢ for price of packet. _____

( ) Check here if you are participating in a special Area or Conference United Evangelistic Mission, so special visitation cards will be included. (See page 15.)

_____ **TURN OVER CHARTS**—"They Went Forth—Two by Two." These charts are indispensable for training laymen in visitation evangelism. May be used over and over again during the years. 118 large, poster-size pages. Two colors. $12.00. _____

Books for Protestant and Denominational Emphasis

No. Copies

Amou

_____ **The Methodist Primer,** by Bishop Charles C. Selecman. 25¢ each; 25 or more, 20¢ each. _____

_____ **The Beliefs of a Methodist Christian,** by Clinton M. Cherry. 35¢ each; 12 or more, 25¢ each. _____

_____ **The Protestant Primer,** by Clarence Seidenspinner. 25¢ each, any quantity. _____

_____ **Our Protestant Faith,** by William Cannon. 35¢ each; 3 for $1.00; 12 for $3.00. _____

_____ **A Primer of Prayer,** by Charles M. Laymon. 35¢ each; 3 for $1.00; 12 for $3.00. _____

TIDINGS ORDER BLANK

TIDINGS, 1908 Grand Ave., Nashville 4, Tenn. **Total Amount of Order** _____

Please fill my order as checked.

( ) Payment enclosed **( ) Charge to treasurer** **( ) Charge to my acco**

Rev., Mr., Mrs., Miss

NA

ADDRE

Church Treasu

Addr

Date _____ **Order placed by** _____

Please do not ask for materials on consignment. To grant consignment privileges would necessitate higher prices.

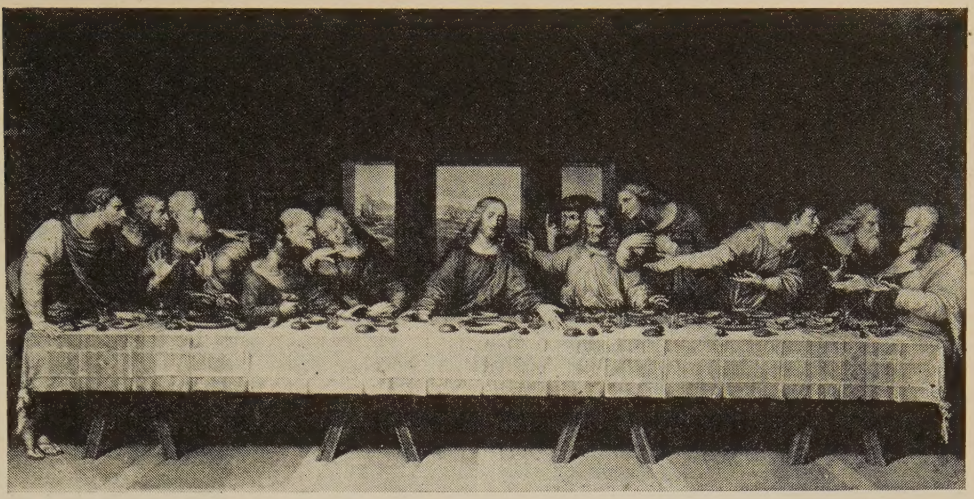
World Wide Communion and "See You in Church Sunday" materials listed on Order Blank in the middle of the magazine. UPPER ROOM materials on inside of back cover.

From

DEDICATION

To

VICTORY



From World Wide Communion Sunday

SIX VICTORIOUS MONTHS

Action Program in Evangelism
in the
Advance for Christ and His Church
October 1 through March 31
World Wide Communion through Easter

To Easter--The Day of Triumph

Courtesy: Abingdon-Cokesbury

The Time Is NOW

Your Church at Work for Christ and His Church

The Teaching Endeavor

October 1950 - March 1951

"OUR CHURCH"

Promotional material for this Teaching Endeavor will be issued by the Advance Office, Chicago.

For outline of this Teaching Endeavor, see page

The Action Program

"EVANGELISM"

To be promoted by

1. General Board of Evangelism
   —by *Shepherds* month by month
   —read each issue, beginning with September, for
   sults, both spiritual and numerical
2. Local Church Division—Board of Education
   —see church school literature
   —Board of Education releases

Spiritual Preparation

"ALONE WITH GOD"

for every Methodist

A wonderful spiritual examination folder, entit
"Alone With God," by G. Ernest Thomas and a Distr
Superintendent, is available from *TIDINGS*. A sam
copy was enclosed with September *Shepherds*.

30 *MINUTES* of spiritual questioning by every Me
odist using this folder during September and Octo
will go a long way toward bringing a nation-wide revi
of spiritual interest and will turn millions of lives
side down for Christ—rather, right side up.

LET EVERY PASTOR order this for every member
family of his church now, and promote its use. It w
pay rich spiritual dividends.

National Week of

FINDING PROSPECTS

September 17-23

(or early in October)

THE METHODIST CHURCH is out to win people—
win persons for Christ, and to make good church me
bers, real Christians, out of them.

FIRST, WE MUST LOCATE these persons. We ca
win them if we don't know who they are and where th
are. But if we can single them out, learn their nam
and where they live, we can go to win them persona
with the appeal of the Gospel of Christ.

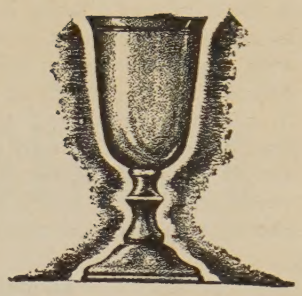
DO THE FIRST WORK. Get the recommended m
terials, in the quantities you will need, and make
thorough Religious Census of your community.

WORLD WIDE COMMUNION--OCTOBER I

"See You in Church Sunday"

—Read articles and announcements in September *Shepherds*, and in this issue—

The Lord's Supper • • • • • Decently and in Order



By John Frederick Olson
Department of Bible and Religion, Syracuse University

JOHN WESLEY'S Methodism involved two elements of equal importance and validity. One was the preach- of the Word of God, and the other was the celebration he Sacrament of the Lord's Supper. In his *Journal* for cember 25, 1774, he wrote: "During the twelve festival s we had the Lord's Supper daily; a little emblem of Primitive Church. May we be followers of them in all igs, as they were of Christ." There are few today, out- of the Church of Rome, who would look with favor n such frequency of Communion, much less engage in nemselves. But it does suggest the place Wesley gave to n contrast to our American Methodist tradition.

Wesley considered the Lord's Supper to be a "converting rament" open to all. In 1740, when the Great Awaken- was sweeping America under the inspired preaching of rge Whitefield, Wesley wrote in his *Journal* for the n of June:

> I showed at large: (1) That the Lord's Supper was ordained by God to be a means of conveying to men either preventing, or justifying, or sanctifying grace, according to their several necessities. (2) That the persons for whom it was ordained are all those who know and feel they want the grace of God, either to restrain them from sin, or to show their sins forgiven, or to renew their souls in the image of God. (3) That inasmuch as we come to His table, not to give Him anything, but to receive whatsoever He sees best for us, there is no previous preparation indispensably necessary, but a desire to receive whatsoever He pleases to give. And (4) That no fitness is required at the time of communicating, but a sense of our state, of our utter sinfulness and helplessness; everyone who knows he is fit for hell being fit to come to Christ in this as well as all other ways of His appointment.

ow sad that Wesley did not feel this way when Mrs. y Williamson came to Communion! He might not have a fugitive from Georgia justice. How good it was that ound Christ in the Aldersgate Meeting House, and gave is more gracious and humane view! Jonathan Edwards, e 1740's, shared this enlightened view, but he reacted nst it, fenced the table of the Lord from all except regenerate, solidified Calvinism for two more genera- , and left the door open for the Circuit Rider with the rine of "free grace" and an open communion table. ever, on the frontier, where Methodism grew most lly, the Sacrament was greatly subordinate to the ched Word. We all but lost our liturgical heritage, ex- in the official *Discipline*.

The free evangelicalism of American Methodism has produced some liturgical individualists. The shifting tides of theological opinion have tempted some to delete what they consider "outworn ideas" of the atonement and the Last Supper from the ritual. Others, against the background of the campmeeting, have felt that liturgy was something cold and formal, if not the devil in disguise wooing us from heart-religion.

But there are many good reasons for maintaining the approved ritual with great diligence. Wesley noted its simplicity and solemnity. Beyond its inherent qualities, uniformity in its usage provides our multitudinous church with a point of cohesive unity. One can enter the service of the Lord's Supper in any Methodist church, whithersoever he may journey, and find a familiar and comforting ritual. It gives us, also, an historic continuity which is highly important in a service emphasizing a memorial.

In such ancient liturgy as the *Sursum Corda*, "Lift up your hearts. We lift them up unto the Lord," we are linked to the early Church. As we recite the prayers of confession, humble access, and thanksgiving, our memories reach out to those whom we have loved and lost awhile to the Lord of Life. We are bound to them by bonds of common experience. Our ritual embodies parts of many traditions, and thus we are drawn by it into the growing ecumenical movement. Those familiar with the origin of the English *Book of Common Prayer* know that it contains no precise definition of the sacrament, but lends itself to different interpretations. This is true, also, of our derivative Methodist ritual. It is good for us, inasmuch as we do not seek a common definition so much as a common experience of loyalty to Christ.

Reverently and Effectively

Our task is to employ this "converting sacrament" according to the prescribed ritual, and to do so reverently and effectively. It is, after all, the central act of Christian worship.

Most of our small churches are built along the lines of a Quaker meetinghouse, and they are essentially auditoriums for the preached Word of God. Wesley preached in the churchyards and fields, and then directed his hearers into the church to receive the Lord's Supper. We have to use the place of preaching for the sacrament. Sometimes a wise architect has been at work, and there is no problem. Sometimes an eager program of redecorating is undertaken, and the pulpit is removed from its rightful position in the center to make room for that anomaly in Protestantism—an altar.

If such a redesigning is done, the communion table should not be set flush against the wall, but should be out

in the nature of a table. In other places it is only necessary to clean up the paint work, cover the "holy organ pipes" with some eye-easing velvet or a carved screen, put the Sunday school banner in the basement, refinish the nicks in the woodwork, and replace the worn carpeting with something better, if only a clean wooden floor. A neat and simple auditorium free of distracting impediments is an excellent place in which to worship God. Too much stress cannot be placed on neatness and cleanliness.

Educate Our People

A second prerequisite to a reverent and effective service is education. Our people, especially in the smaller churches, are not liturgically oriented nor educated. In Wesley's day they had not heard the Word preached. He brought the two foci of the ellipse into proper relation. We must do the same without deprecating or shirking the mission of preaching. A dual emphasis ought to be made, and for this we need some education. It begins, of course, with the pastor. Representative denominational points of view regarding the sacrament are clearly stated in Headlam and Dunkerley, *The Ministry and the Sacraments*. The Methodist position is admirably set forth by Nolan B. Harmon's work, *The Rites and Ritual of Episcopal Methodism*. The pamphlet by Clarence Tucker Craig, *From the Last Supper to the Lord's Supper*, available from the Federal Counc Commission on Worship, provides a knowledge of the N Testament celebration insofar as scholars have unravel it.

The pastor as teacher must then move to educate congregation. Some of this may be done through preachi but more can be accomplished by direct teaching of clas The pastor ought to schedule two or three sessions w each of the Sunday school classes of those old enough receive the sacrament up through the adult groups. ought also to arrange sessions with the W.S.C.S. and l them in a study of this central act of worship. Certainly choir should be thoroughly trained in the nature and me ing of the services in which they are such major part pants. The congregation will take this matter as seriou as the pastor, and no more! If any are hesitant about rewards of this teaching ministry let them examine fruits of the Advance "Faith" booklets! There is a respo showing a real hunger by our people.

Train the Helpers

The third step is to train those who are administer the sacrament. This means those who prepare the ta usually a committee of the W.S.C.S. It ought to be d early Sunday morning, or the night before. If the pas will take a moment at the beginning of their preparati to pray with them, the chain reaction of reverence will initiated. It is good to rotate duties on this committee, to use the younger women with the more experienced thus provide an opportunity for maturing spiritual respo bility.

The ushers should be selected well ahead of time. T should know how many each table will care for, and h many persons occupy each pew they summon to parta It is unfair to call for recruits at the last moment, and expect them to perform efficiently. Those directly assist in the distribution of the elements should be so rehear in every movement that there is no nervousness, no st bling and bumping, no stage directions from the pas They should be able to move with confidence and reveren as good ministers of Jesus Christ, knowing what they about. The choir should be integrated so that cues are missed, and the music is suitable. Many of these det can be ironed out only by a rehearsal, at least until participants are thoroughly familiarized.

Commune at Proper Times

The fourth step is the scheduling of the service at ti which will meet the felt needs of the worshipers. What become customary is not always best. However, any plan must be tried for at least two years before it can proved. Customs differ, but perhaps the first Sunday each month, except during the summer, is most comm among Methodists for the Lord's Supper. Try it on great days of the Church Year, or in the evening. Atte ance may be small, but a devout group with a conge purpose may discover God's grace in a new way. If t do, it will suffuse itself throughout the congregation, attendance will grow.

These, then, are the four prerequisites to the celebra of the Lord's Supper reverently and effectively. G experiences are always preceded by preparation, whe they are personal religious experiences or group activi You cannot expect much from a service that is casu or hastily thrown together.

The Success of

WORLD WIDE COMMUNION SUNDAY

and of the attendance on this and on successive Sundays throughout the autumn months will be determined largely by the materials used.

Unless your church will receive a special World Wide Communion Sunday bulletin through a regular Church Bulletin Service, by all means order and use the

WORLD WIDE COMMUNION BULLETIN

prepared by TIDINGS for this occasion. It is new; it is different; it is attractive. It is designed specifically for this Sunday, and urges attendance every Sunday until Christmas, thus tying in with the "See You in Church Sunday" emphasis. Its inside pages are left blank for local church calendar and news to be mimeographed or printed on them.

Practical Suggestions for

IMPROVING YOUR COMMUNION SERVICE

By John Frederick Olson

the small church which I served before and after the war we had a t effective service of the Lord's per. It was held only a half-dozen s each year, and at an evening r. The church was dimly lit, but adequate light for reading. The e was prepared in the late after-n. The service opened with the con-gation remaining seated for the sing-of single stanzas of three or four iliar hymns. Although it was not a hodist, but a Community Church, ritual was similar to the Methodist. vas printed and bound in a stiff e 5x7-inch pamphlet. This might to be an added and unnecessary nse, but the separate booklet added istinctiveness and centrality which ing to the *back* of the hymnal lost. fter prayers and Scripture, both of h were brief, there followed the nunion meditation. The Lord's per always suggests five or six main es—atonement, immortality, fel-hip, stewardship, historic con-ty, or the deep tones of our hu-ty seeking absolution.

he congregation then arose to sing stanzas of "Break Thou the Bread ife," during which the minister and assisting came down from the form, took their places behind the nunion rail, and removed the white from the Lord's table. No offer-vas received, and consequently the l proceeded with the Invitation, that do truly and earnestly repent our sins." In our church the people ined in the pews to receive the ents in accord with Congregational m. Methodist rubrics call for the ient to come forward, and prefer-to kneel. When a "table" is gath-the minister then reads the words he distribution of the bread. Here cise following of the words used e ritual is necessary, if reverence be maintained. Extempore remarks lead into confusion of thought r than beside the still waters. all have received the bread, be-the distribution of the cups, the s of distribution are read. When table" has communed they can be ssed best with words such as these: "Arise and go in peace, and may the blessing of God be yours."

The attempt to select passages of Holy Scripture, or to make a brief hortatory remark, often breaks into the personal meditation of the communicant with some idea wholly foreign to his train of thought. If the organist is playing softly it should be upon a musical theme which does not call to mind words of a particular hymn. In short, the widest latitude for personal meditation must be permitted without any directive compulsions from the pastor or musicians. Instead of the *Gloria in Excelsis,* the Community Church ritual called for three stanzas of "Jesus, Thou Joy of Loving Hearts." If the *Gloria* is spoken, this hymn could then be sung, and followed by the benediction.

After the service the people departed without conversing across the pews, and those who did wish to meet socially did so in the hall downstairs. The process of gathering up the materials used in the service was delayed until the congregation had departed, and then was done reverently and without haste.

You are now saying to yourself, if you have read this far, "There is nothing new here." That is true, nothing except an attitude. And that attitude was simply the product of previous preparation and the carrying through of numerous minute details. The Scotch-Presbyterian rubric, "Let all things be done decently and in order," was applied with rigor.

As we move into the Action Program of Evangelism of the Advance it will be well for us to remember that for us the Lord's Supper is a "converting sacrament." It is a rite of spiritual nourishment to which we can turn our people when the enthusiasm of emotionalized sermons begins to wane. Every great revival has been followed by a tragic reaction. The Great Awakening of the 1740's faded into rancorous divisions, Deism, and irreligion. The Frontier Revival Movement of the first quarter of the nineteenth century decayed into a period of sectionalism and schism. As we advance in the middle of the twentieth century we must consolidate our gains by education, integration into church life, and spiritual nurture.

If we can give our people a unifying, reverent, and effective act of worship in the Lord's Supper, it may prove to be a bulwark against reaction and the source of ever new and sanctifying grace.

Let us remember that as Methodist pastors we were ordained "to preach the Word of God, and to administer the holy Sacraments in the congregation."

Howard Ellis with the six-color "preaching picture" he designed for use by pastors in connection with World Wide Communion Sunday. Available through TIDINGS, the 24" x 36" reproduction is produced in sections on heavy paper with reverse side flocked to adhere to flannel or cloth-covered background. The picture is to be assembled as the pastor delivers the story-sermon included with picture. Price, $3.75.

Administering Communion in the Rural Church

By Earl E. Kerstetter, Pastor-Director
Hughesville, Pennsylvania, Larger Parish

THE administration of the Sacrament of the Lord's Supper or Holy Communion can and should be as meaningful and helpful in the rural church as in any other church. Neither the location of the church building nor the size of the congregation determines whether the Lord is there to bless. The spiritual benefits received from participating in the entire service are determined largely by the attitudes of the people and the sincerity of the minister.

The spiritual worth of the Communion service is also governed in part by the physical environment, the methods used to convey the spiritual meaning, and the conduct of the minister. It is about these things we are concerned at the moment. One truth is outstanding: The way we as ministers lead our people in the Communion service determines in a large measure what the service will mean to these people.

First of all, the service should begin at the appointed hour and continue for one hour, if this be possible.

Arrange Details

However, there are certain details to be arranged before the service—preferably sometime during the preceding week. The minister and the communion steward should agree on the probable number of communicants. Then the steward should prepare the elements for that number. The form of bread is a matter of local custom. Some stewards cut the bread into small individual blocks. Others cut it into strips about three inches long. Then the minister will hold the strip of bread in such a way that the communicant can conveniently break off a small piece. Some churches use wafers.

It is disconcerting to a communicant to receive an individual glass cup with nicks around the edge. Many rural churches need to buy new glasses.

Another detail to be taken care of before Sunday is checking on the cleanliness and order of the interior of the church building. We are especially concerned that there be no dust or dirt in the front of the church and on the furniture.

The pianist or organist can help to make the Communion service effective. She should be informed previously if she is to play softly while the people are coming and going and while they are at the Lord's Table. For the pianist with very limited ability, we recommend the Songs of Salvation, as found in the *Methodist Hymnal.*

One other previous arrangement is the securing of one or two ushers for the congregation numbering more than 25 or 30. The duty of the usher is to indicate the proper time when a number of persons shall come to the Lord's Table. He may stand at the end of the pew and nod to the people seated there that they shall now commune. This method avoids confusion, embarrassing moments of inaction, too few or too many persons coming to one table.

Two Forms Available

In The Methodist Church two orders or forms are available for the congregation to use before the administering of the Sacrament. But all Methodist churches should use the Order of Worship preceding the Invitation.

The rural church can, and should, use the entire Order of Worship, with or without a choir, and the other parts of the ritual for the Communion service. Use of a bulletin will allow the service to proceed with fewer announcements by the minister. A bulletin with an appropriate picture on the first page is effective.

The minister will set the spiritual atmosphere by the reverent and humble way he enters the pulpit or cha and by the very first words he spe After the organ or piano prelude the singing of a hymn of adoration praise, the minister can further lift congregation to a high level of wor by the sincerity and certainty which he reads the Scriptural senten Every word the minister speaks du the service ought to aid in the wor experience for both him and his pe

Now, when we consider the sub of the offering, we find various way which it is used. Some churches continued the practice of early M odism, namely, receiving an offe for the poor. Other churches cont the spirit of this practice by giving offering for benevolences to be ad istered by the agencies of the Chu Still other churches use the Commu offering for current expenses. The two plans for using the offering commended to our people.

Increase the Meaning

A five- or ten-minute message on theme of World Wide Communion increase the meaning of the entire ice for the people.

When the time arrives for the ing of the Communion hymn, the ple should stand, and remain sta for the reading of the Invitation (i offering has been received previou Immediately before the singing o hymn or the reading of the Invit it would be well for the minister t vite visitors from other denominat churches to commune with the mem

After the reading of the Invit the people should be instructed t (or kneel) in an attitude of praye pray the Prayer of General Confe The minister should kneel on knees, facing the Lord's Table should lead this, and all the other gregational prayers, deliberately clearly.

When the Prayer of Consecration has n given and the minister has com-ed, he will arise and nod to the anist to begin playing softly, and to usher to direct the proper number persons to come to the first table. If usher is used, the minister may direct saying, "The people in the first three s will come now to commune," indi-ng by a brief gesture of the hand ch section is meant.

For the first several services, it is essary for the pastor administering Communion to tell the people what do with the elements when first re-ed. This explanation might be made ore the reading of the Invitation. If e is self-service, the minister must cate the exact time for the people to take the elements for themselves.

Recites Words to Partake

When the elements are distributed to each person, the minister may recite in a subdued voice the invitation to partake, as he moves along the Table. Another method that may merit more consideration is for the minister to distribute the element without speaking. Then, when every person at the Table has received the element, the minister will recite in a clear voice the words to partake. This is done for both the bread and the wine.

Should the choir or congregation sing a stanza of a hymn while the people are approaching and leaving the Table? We have observed that the congregation prefer soft music from the piano or organ and the quietness marked by the absence of singing and the minister's speaking.

The Communion service is incomplete without at least one prayer before the Benediction. Both printed prayers in our ritual should be used if time permits.

The Communion service is one of the most dramatic services of our Church. People have always been deeply moved by great drama. We lift up a Christ who sacrificed His life for us so that we might have eternal life. When the people sincerely say that the Communion service was impressive, surely they were brought into the presence of the Lord.

TRY THIS ON OR BEFORE WORLD WIDE Communion Sunday

illiam H. Anderman, pastor of the idence Avenue Methodist Church, ter, Pennsylvania, can recommend iple, yet effective plan for bringing unsaved to Christ, which he em-ed last year with gratifying results. To begin with," he reports, "I asked e members of my congregation to me the names of two persons who knew were not Christians and n they would like to see won for t. I challenged them to do this, l of us know of at least two un-persons."

e members were each given a nch plain card on which to write ames of the two unsaved persons. pastor set a definite time for the to be submitted. In addition, he each member to promise to pray hose unsaved individuals whose s he had listed.

order to make this a church-wide t, the pastor distributed pencils nore of the plain cards on World Communion Sunday, renewing his st for names. As the members forward for the Sacrament, they placed their cards in a receptacle; then, while kneeling at the altar, they prayed for the persons whom they had chosen to be led to Christ.

Brother Anderman reported this to be the most meaningful Communion Service he had conducted in his church. "My congregation began praying," he said, "and before our week of simultaneous visitation evangelism and evangelistic preaching services, November 27 to December 2, we began feeling the effects of the prayers. In addition, we organized cottage prayer meetings, where we prayed for specific individuals. Then one of my shut-ins organized the shut-ins in a prayer group.

"As a result of all this, God richly blessed us. We closed our week's services on Friday night with 95 accessions, and more results followed.

The wonderful results attained in the Providence Avenue Church with this method of winning souls to Christ should serve as an inspiration to other pastors to inaugurate the plan in their own churches at this World Wide Communion season.

WORLD WIDE COMMUNION NEEDS

1. "See You in Church" Worker's Agreement cards.
2. World Wide Communion Loyalty Covenant cards.
3. Special Invitation folders, with world time table.
4. Special Invitation cards, for every member.
5. "I Come to the Communion Table"—new leaflet.
6. Attendance Registration cards.
7. "See You in Church Sunday" posters, stickers, stamps, buttons, etc., for "See You in Church" campaign.
8. "My Church Attendance Record," from World Communion Sunday to Christmas.

See articles, announcements, and order blanks in this magazine, and order from TIDINGS now by AIR MAIL.

Announcing a New Series

LIVING SELECTIONS from the DEVOTIONAL CLASSICS

The Upper Room is pleased to announce the publication of a new series of attractive inexpensive booklets which will make available to pastors and to laymen selections from the devotional classics that have influenced the everyday lives of Christians for centuries.

Each booklet of 40 pages contains an introduction to make for a better appreciation of the particular devotional writer. Each is arranged with readings of convenient length and with prayers to make it more useful for the reader's own devotional use. Size, 3½ inches by 6 inches. 40 pages. Single copies, 10 cents each. 12 copies, $1.00. 100 or more, 6 cents each. Quantity orders may be assorted.

THE PRACTICE OF THE PRESENCE OF GOD

Brother Lawrence

Arranged and Edited by Douglas V. Steere

TABLE-TALK

Martin Luther

Arranged and Edited by William R. Cannon

SELECTIONS FROM AUGUSTINE

Arranged and Edited by William R. Cannon

THE IMITATION OF CHRIST

Arranged and Edited by Douglas V. Steere

The Comfort Series

These six booklets pointing to the Christian view for those in distress have been of inestimable help to many thousands of heartsick Christians who have received them from their pastor or from other friends. Pastors will do well to keep these booklets on display in their literature racks, as well as available for counselling.

WHEN SORROW COMES
E. Stanley Jones

COMFORT YE MY PEOPLE
Grace Noll Crowell

THE CHRISTIAN AND HIS SORROWS
W. A. Smart

THE MYSTERY OF PAIN
Leslie D. Weatherhead

WHEN DISAPPOINTMENT COMES
John J. Buchanan

OVERCOMING DISCOURAGEMENT
Robert E. Speer

Single copies, 10 cents; 12 copies, $1.00; 100 or more, 6 cents each; set of six, 50 cents.

The Prayer Series

Answering the most frequently-asked questions about prayer, these booklets fill a vital need. Helping to deepen the prayer life of his flock is one of the most important duties of the pastor. These booklets help. Make them available to your people.

IS PRAYER INTELLIGENT?
George A. Buttrick

WHAT DOES PRAYER ACCOMPLISH?
Andrew W. Blackwood

HOW TO FIND PRAYER MORE MEANINGFUL
Georgia Harkness

THE MASTER'S GUIDE TO PRAYER
Rollin H. Walker

HOW DOES GOD GUIDE US?
E. Stanley Jones

PRAY FOR OTHERS
Frank C. Laubach

Single copies, 10 cents; 12 copies, $1.00; 100 or more, 6 cents each; set of six, 50 cents.

1908 Grand Ave. The Upper Room Nashville 4, Tennessee

POEMS OF PRAYER AND PRAISE

For a number of years THE UPPER ROOM has been looking a book of children's prayers in response to scores of re-sts from readers. Manuscripts from many sources were mined and rejected. Finally, a manuscript appeared ch seemed to be exactly what was needed. The author not someone from afar, but Lucy Gray Kendall, who eight years served as editorial associate for THE UPPER OM and who retired only two years ago to devote herself vriting, rather than editing.

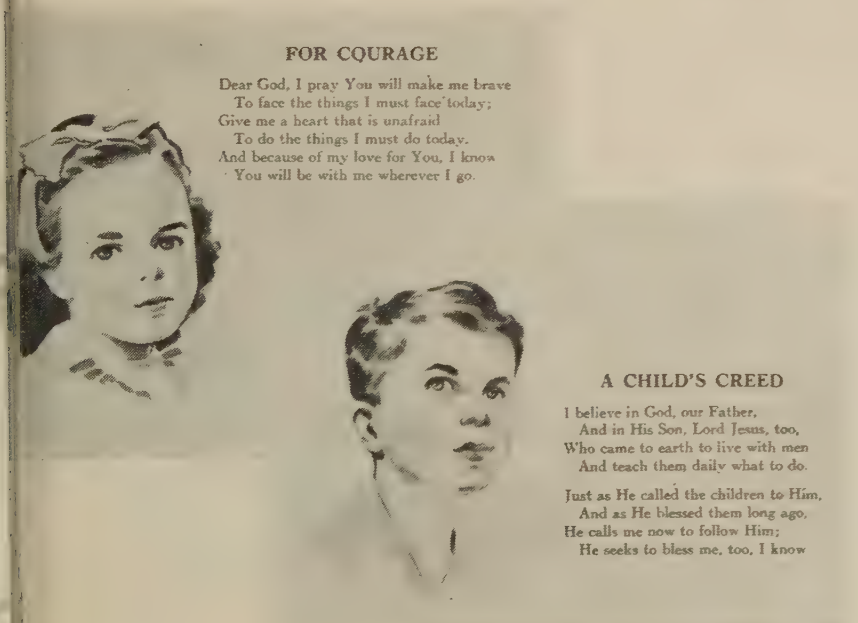
Her poems of prayer and praise have captured the child rt and the child mind. They are filled with the wonder the joy of the child. They sing reverently of God's ng care and of thankfulness for it. Miss Kendall helps dren to see God in everyday things—sunshine, rain-ps, snowflakes, stars. The protection of the love of God vades the poems; God gives "a father's care," "a her's love." The table graces, like the prayers, are ple, sincere, and childlike. The spirit of unselfishness well as thankfulness is in them.

am Leach is the artist whose delightful illustrations charm and piquancy to the book. Dr. John E. Brewton, fessor of Education and Director of the Division of d Surveys and Special Services at George Peabody ege for Teachers, wrote the foreword.

hose who have examined the book have been enthusiastic t it. The comment of Wayne Lamb, pastor of the Union nue Methodist Church of Memphis, Tennessee, is typi-He writes, "Of all the books of children's prayers I e examined I think this is far superior to them all. It ld make a rare contribution to home life and child life he church."

Photo by Victor E. Cooley

Lucy Gray Kendall autographs the first copies of *Children's Prayers* while Dr. John E. Brewton and J. Manning Potts, Editor of *The Upper Room*, look on.



FOR COURAGE

Dear God, I pray You will make me brave
To face the things I must face today;
Give me a heart that is unafraid
To do the things I must do today.
And because of my love for You, I know
You will be with me wherever I go.

A CHILD'S CREED

I believe in God, our Father,
And in His Son, Lord Jesus, too,
Who came to earth to live with men
And teach them daily what to do.

Just as He called the children to Him,
And as He blessed them long ago,
He calls me now to follow Him;
He seeks to bless me, too, I know

Reproductions of two pages from Lucy Gray Kendall's book, *Children's Prayers*, are shown at left.

The Committee in charge of the "Religion in American Life" campaign carried out last November at Petersburg, Virginia. From left to right they are Pastors Lewis, Smith, Sayers, Hughes, Carter, Eathers, and Rabbi Hershon.

Here's What Happened...

in an Interdenominational Church Attendance Campaign

By J. Aubrey Hughes, Pastor
Petersburg, Virginia

DO YOU want to wake up your own church and all the other churches in your community? Do you want to reach many of the unreached in your vicinity? If you do, enter, with the other churches, the "Religion in American Life" campaign in November. You will find that the forces of any community can be mobilized on an interfaith program to develop and increase the awareness of the part religion plays in American life. People who will not respond to anything else will participate in this type of work. The churches will show a gain in every department for the people will be faced at every turn with a reminder of their need of the church. This is what happened in Petersburg, Virginia, last November. The congregations increased by the thousands and a general "lift" was given to religion.

Two articles on "Religion in American Life" appearing in *Shepherds* and *The Pastor's Journal* in September gave one minister a brain-storm. If the National Advertisers Council and the National Broadcasting network officials believed in religion to the extent that they were willing to put hundreds of thousands of dollars into its promotion, why should not the ministers of Petersburg enter wholeheartedly into this program and take advantage of what was being done on a national scale to tie into their local situation? The movement began with the Petersburg Ministerial Association, but its committee was soon enlarged to include all races and faiths.

The attendance at 26 out of 76 churches in the city of 35,000 and its immediate surrounding territory was increased more than 7,000 in the four Sundays, according to incomplete reports. If the same proportion was carried through the entire church life of the community, one can readily see what was accomplished. The chairman of the committee stated, "I have never worked in any campaign that met with such universal approval and with such wholehearted cooperation. Even beer parlors displayed posters inviting people to attend church."

When, on Sunday, October 30, the campaign opened with a four-network radio program, the nation listen President Harry Truman; Charles Wilson, president of the General E tric Company, and lay chairman of campaign; former Judge Joseph P kauer, one-time president of the Am can Jewish Committee; and Bing C by, screen and radio star, spo Charles Laughton, well-known ac read the 139th Psalm. These same f radio networks, covering the nat presented 228 programs during m o n t h. Many national adverti gladly produced these programs. radio went all out for the campaign.

Through the cooperation of bus vertising companies and the local tra companies, cards were placed in all the buses. One bus company u bumper cards of white with red let and the wording, "Come to Chu This Week"; and the three newspap in Petersburg and Colonial Height one daily and two weeklies—car editorials during the entire period. thousand copies of one editorial w contributed free of charge for distri tion.

Every merchant, every service tion operator, every factory and wh sale establishment in the city displa window cards. Fifteen hundred of t cards were placed.

The public schools gave a mim graphed invitation to each child to ca home to parents on Friday of each w reminding them to "attend church week." The high school dramatic soc presented the skit "Night Train" the local radio station.

An outdoor advertising corpora

J. Curtis Lyons (seated) and Edward A. W Editors of the Petersburg *Progress Index*.

ed five outdoor posters on promi-
ly located electrically lighted bill-
ds at the five entrances to our
The ministers conducting "morn-
devotionals" over the local radio
on did a good job in promoting
ch attendance, and the station re-
led its listeners at each station
tification "to attend church this
." The service clubs all entered in-
e spirit of the campaign and made
lar announcements at their meet-

ach local church made its own plans
bringing people to its services. One
ch distributed the inactive members'
s to others on the "buddy plan."
her church stressed Sunday school
dance. Still another congregation
ed the entire area served by it and
ed people to attend its services.
y churches carried out plans to
erve the results after the campaign
over. One church went into a visi-
n evangelism campaign concur-
y with the "Religion in American
" campaign. This church, Memorial
odist, received a large class into
bership on the last Sunday in No-
er.

e pastor wrote, "Our local congre-
n has recorded more members at
ces, a larger Sunday school than
y previous time in eight years of
pastorate, and infinitely more visi-
unattached to our congregation. It

The above scene shows new members being received into Memorial Methodist Church, Petersburg

has been both a boon and a benediction. Let's do it annually and do it even better than this year."

If you are interested in a similar campaign, write to Dr. Earle B. Pleasants, National Director, "Religion In American Life," 214 East 21st St., New York 10, N. Y. This program can be fully successful when every church, Christian or Jewish, and every color is brought in. On the interfaith appeal people will gladly respond. You bombard your community with "Find Yourself Through Faith; Come to Church This Week" through every medium available, until every citizen becomes conscious of the fact that the community is awake to the Church.

MOVIE TRAILERS

for "See You in Church Sunday"

Two movie trailers, prepared by regular commercial nouncement firms, are now available from Tidings. Movie Trailer No. 1 will take approximately 45 conds to run, and opens and closes with the "See You Church Sunday" which symbolizes the movement. It ntains the poem by Dr. Cy. E. Albertson, pastor of rst Methodist Church, Seattle, Washington, which s inspired so many persons:

"A room of quiet . . . . . A temple of peace;
The home of faith . . . . . Where doubtings cease;
A house of comfort . . . . . Where hope is given;
A source of strength . . . . . To make earth heaven;
A shrine for worship . . . . . A place to pray—
I found all this . . . . . In my church today."

w fine and wholesome to have this "See You in Church Sunday" announcement run at your local theater! The price of this trailer is $7.50 from Tidings.

Movie Trailer No. 2 is somewhat shorter and requires only about 30 seconds to run. It, too, starts and closes with the "See You in Church Sunday" greeting; and, over a beautiful picture of a family attending church, run the following words: "When you attend church, it's not an ordinary act . . . it is something worth while. When you attend church, you come to God's house to adore . . . to worship . . . to praise." This shorter sound movie trailer is priced at $5.00.

Arrange with your local theater managers to run these trailers during the months of October and November when your "See You in Church Sunday" attendance crusade is on.

I Go to Church Sunday

By George W. Crane, M.D.
Newspaper Columnist and Radio Analyst

ONLY THREE times in the past 30 years have I missed going to church on Sunday, despite rain, blizzards and summer heat. Once I was ill, and twice I was on trains en-route home from long lecture tours.

Even during college I never missed, despite a heavy schedule by which I finished four years in three. After receiving my Ph.D., and teaching psychology for a number of years, I decided to acquire my M.D. degree, too.

So I went to Medical School all day; then taught till 10 o'clock at night in our night department at Northwestern University. But I was in church each Sunday. Even while I was an interne, I always took time off to teach a Bible Class in the Chicago Temple in the heart of Chicago's Loop.

But Why?

"But *why* is it that you do go to church?" you may ask.

Originally, I started because of the wise teaching and example of a Christian mother. But long before I had finished high school, I realized that everyone should attend church faithfully *because* of the *positive example* set before those who are watching.

The very act of going to church enables one to exert a powerful religious influence, even though one never opens the mouth to utter a single word.

Will Mine?

"But how do you know that *my* presence at church will wield such a significant influence?" you may object.

Well, that psychological fact can be proved in several ways. Do you recall the famous prophet in the Old Testament who grew so discouraged because he thought he was the only one who had not forsaken the Lord God? His name was Elijah.

"O Lord, take away my life," implored this great prophet. "I, even I only, am left," he complained.

At that particular moment Elijah was hiding in the wilderness, because the wicked Queen Jezebel had sworn to kill him. He thought he was the last church-goer in Israel, and that everybody else had bowed the knee to the idol Baal.

But Jehovah replied that Elijah was wrong, for there were still 7,000 other faithful souls in Israel. Apparently, however, they hadn't made their presence known to him. They hadn't made their influence count. Shall we say that they hadn't gone to church when Elijah was there?

Will Yours?

Now, if a great prophet like Elijah could grow so disheartened because he couldn't realize the presence of other true followers of the Lord—shall we say, because he did see other worshipers at church?—you can realize how is that ministers and leaders of the church may feel on Sundays when you and others are conspicuous by y absence, and the pews by their emptiness.

Yes, my friend, your presence at church not only inspi the pastor, and thus helps him deliver a more stirr sermon, but it stimulates the people also. We laymen sti late each other by our presence. Psychologists call this "reciprocal influence" of personalities on each other wh in crowds.

Thus, *your* very presence at church is a tonic to spiritual morale. And *my* presence buoys up *your* religi confidence.

Your Presence a Sermon

When you attend church you unconsciously preach following silent sermon:

"I believe in what the church stands for. As proof of belief, I come to church on Sunday morning. You can t count on me to be one of your Christian kinfolk. I a friend who at least lets the world see that I try to prac the Golden Rule and be a Good Samaritan.

"I am not your foe, for I publicly indicate that I deavor to be a Christian. You can relax in my company, my very presence in church shows where I stand."

Now your tongue may not utter a syllable to your c panion at a Sunday service, yet your very presence speak volumes—it intimates all those constructive id For all of us are "assistant pastors"; all of us preach help preach; all of us have much more influence than think, even when we do nothing more than just appea church faithfully.

Your Feet Can Preach

Indeed, you may not have realized it, but even your can preach the Christian Doctrine. The following story will demonstrate:

A village carpenter in an Indiana town always sta down the main street to Church on Sunday morning pro ly at 9:15, for he wanted to be on time for Sunday sch This good man's name was Jim. The villagers for years learned that they could set their clocks by his regular t

Now Jim wasn't an orator. And he couldn't sing a Besides, he never went around house-to-house to tr convert souls. He was just a quiet Christian who wen church every Sunday, come rain, blizzard, or shine.

One of the so-called "wild" young fellows at the vil tavern was once heard to remark, "If I ever becom Christian, I want to be like Old Jim."

During the next Easter season, this same young man did
n the church. And what initiated the change? It was just
positive example of loyal Old Jim who plodded down
street precisely at 9:15 each Sunday morning. Old
's feet thus preached a very effective sermon through
those years!

Faith without works is dead," said James, and one of
most evident "works" of the average layman is just
physical presence at church, plus his contribution on
collection plate.

Can't We Worship Out-of-Doors?

But," some will ask, "isn't it possible to be just as good
Christian by worshiping God out-of-doors on Sunday
rning, in some such way as by taking a hike through the
ds, or by being on a golf links in the sunshine where
birds are chirping their hymns to the Almighty?"

o, it is NOT psychologically possible to be as effective
hristian unless you go to church. Here's why:

irst, you lose much of your social influence. The "re-
ocal effect" of your personality will not inspire the
s or the birds or even the fish in that trout stream!
oretically, they might stimulate you to think of God in
s of Christ and Christian living (but we doubt if
do), and certainly you would not so inspire them.

ctually, now, how many religious conversions have you
heard of on a Sunday golf links, or at a trout stream,
ven among the hikers or picnickers in the woods?

What Happens at Church?

t church, however, you not only get inspired by the
presence of the other church-goers, but you likewise go
ugh a religious ritual which includes singing the great
ns which you learned in your youth. Consequently they
rrect half-forgotten emotional memories of childhood,
your devout mother, and those teen-age ideals that once
ed a lump to come into your throat as you contemplated
noble things you hoped to do in this life.

hen, too, the harmony of the choir can stir your soul
hrist and to real Christian living, as no bird's song
ever do. Moreover, the pastor's sermon will also be
for your soul and add to your spiritual uplift.

nd while you are momentarily on the mountain top of
revived emotional experience, you may commit yourself
me unselfish act—like teaching a Sunday school class,
ading a Scout troop, or doubling your contribution to
ions, or being more completely honest and unselfish in
life, and true to every high moral and spiritual ideal.
you can live large moments of unselfishness and service
you are at church.

rthermore, and be it to their credit, at church a dutiful
will pass the collection plate in front of you to receive
weekly rent to God Almighty for the many blessings
h you have already received. And, remember, you can-
ive God anything until you have already paid what you
Him, what is His due.

t in the woods or along the trout stream or on a golf
, or at home "lazying around" with the paper, or even
e the radio, you miss these spiritual influences and no
tion basket is passed; so your "works" are not ap-
t, thus leaving your faith relatively anemic and dying.

It's Up to You

So I constrain you to cultivate the habit of going to Sunday school and church. If it is a blizzardy day, just prod your lazy bones by thinking:

"If my mother's or wife's or child's funeral were being held at 11 o'clock this morning, would I let this storm keep me away?"

And you'll get to church, all right, where your soul will receive its weekly tonic!

—This article is available from TIDINGS as a leaflet, that churches may put it in every home. ($1.50 per 100.)

LEAVE A LEAFLET in the HOME

A helpful leaflet bearing the stamped or written name and address of the church is an aid to winning friends for the church when left in the homes of prospective members as the Religious Census is taken. Some leaflets suggested for this purpose are:

Be a Member Where You Are
$2.00 per 100

The Methodist Church
$2.00 per 100

I Go to Church Sunday
$1.50 per 100

I Believe in the Church
$1.50 per 100

Use

TIDINGS

Order Blank

1908 Grand Avenue Nashville 4, Tennessee

The United EVANGELISTIC MISSION

By Harry L. Williams
Director, United Evangelistic Missions

THE UNITED EVANGELISTIC Mission, which had its beginning in the Evangelistic Advance in Philadelphia, has captured the imagination of the Church. Men have been reborn, ministries changed, churches revived.

The United Evangelistic Mission is essentially four things: (1) a unique combination of spiritual forces; (2) a strategy to make Christ an issue; (3) a methodology, a technique that combines the best tested methods of evangelism; and (4) a program of action.

Unique Combination

While the spiritual forces released in the United Evangelistic Mission are not new, they are unique in their combination, sequence, and effectiveness.

The magnitude of the mission developed a spiritual momentum. Men and women who never before had been concerned about others and their relationships to Jesus Christ began to think of people in terms of their Christian welfare and their commitments to Christ.

Contagion is a word that often strikes terror in the heart; but it is a *good* word when it is a good thing that is contagious. The United Evangelistic Mission infects the spirit of men, and the spirit of evangelism becomes contagious.

Impact is a spiritual force. By impact we mean the depth and scope of influence of the Mission. These are days when we need to "attempt great things for God." We need to capture the imagination and the loyalty of the masses through a great dramatization of our Christian cause. The combination of simultaneous mass meetings held over a given area, with good press notices, makes an impact upon the community conscience.

The Mission uses an old mathematical formula; one that is different in the realm of the spirit than anywhere else. It is described in the Word as "one shall put a thousand and two shall put ten thousand to flight." So it is in the Mission. The whole is infinitely greater than the sum total of its parts.

Make Christ an Issue

The United Evangelistic Mission is the strategy devised to make Christ an issue in the life of the individual, in the family, in the church, and in the community.

Through the combined methods of the United Evangelistic Mission, the individual is brought face to face with Jesus Christ. "What will you do with Jesus?" is not a rhetorical question. It's a question that every person must answer in one way or another.

Happy is the family in which Jesus Christ has been made an issue—the family which has sought to make Him the "Unseen Guest" in their home.

It's a strong church that has dared to make Jesus Christ an issue, that has brought its individual members face to face with Christ and His call to Christian service. Through the successive preaching of the Word there is an accumulative impact upon the individual mind and conscience until the life of the Church is stirred and revived.

Christ is made an issue in the community. It makes a difference when all the churches of one denomination are working together in an evangelistic movement, advertising, calling people to prayer, inviting people to church, asking people to commit their lives to Jesus Christ, utilizing all the media of mass communication to make the community Christ conscious.

Combination of Best Methods

The United Evangelistic Mission is effective because it does not limit itself to one method or technique, but utilizes every means to persuade men and women, boys and girls to commit their lives to Christ.

Personal evangelism is taught and stressed. Individual witness of the p son to person "each one reach one" meant the winning of many for Chr Visitation evangelism, the going two-by-two as Jesus sent His discip has brought thousands to Christ.

Pulpit evangelism—the proclaim of the great, good news of the gospel Jesus Christ, repentance, confession forgiveness of sin—has an accumulat effect of successive messages mak their greatest toll in the life, thoug and faith of the Church.

Public evangelism, through the of radio, television, newspapers, prea ing to outside groups, in a carefu planned and executed extension p gram, takes the gospel outside luncheon clubs, schools, jails, indust plants, labor unions, and preaches Word wherever it can be preach When the established Church dares do what some of the so-called "frin groups do, the public will become aw that we mean business. This is broadcasting of the seed which in t will yield in fruit of commitments, f reborn, backsliders reclaimed.

A Program of Action

The United Evangelistic Mission a total mobilization of the spiri forces of a church. The prayer po and the man power of the Church on the offensive in conquest of so

Unless this Movement is undergir by prayer it will be of men, and fail. If it is undergirded by prayer, the church which engages in it beco a praying church, it will be a glori victorious movement that will win th sands, and ten of thousands, and h dreds of thousands to Christ and Church. United Praying is the essential.

The second essential is United lieving. Unless we have a faith tha worth sharing, unless we have a f to hold against the world, unless believe that men without Christ are that a world without Christ is

re is not much we will be willing dare or to do. But with this faith, en unitedly we believe, we can change world.

The third essential is United Witsing. The United Evangelistic Misn endeavors to make it easy for ple to witness, but witnessing must come more than an organized pro-m; it must become a second nature, abit that is as easy as breathing. We st be as glad to witness for our faith we are to tell others about our new omobile or our new home.

The fourth essential is United Worping. We have not yet discovered in erica that the freedom of religion is a freedom to be indifferent, to neg-the worship of God. If all Chris-n people would worship regularly—y in their homes, and weekly in their rches—this worship would not only a strength to the worshiper, but a imony to the world.

The United Evangelistic Mission is l in the local church. Campaigns for sions can be organized on a district, istrict, Conference, or even a Juris-ional basis. There is no limit to their e.

The "one world" of which we amed does not exist. There are two lds. There is a world without God, ch is rapidly enveloping the earth; there is a world with God, a world which men have a sense of their de-dence upon, and accountability to, —a Christian world. Today, as r before in our lives, Christian peo-and Christian leaders are called to their all to make this world of sin kneel at the feet of the Christ.

Five Major Operations

The Syracuse Area United Evangelistic Mission is one of five major operations of a similar nature being conducted this fall. The other evangelistic advance programs are the Peninsula Conference, and bi-district reciprocal program, September 24-29 and October 15-20. The plan for this Conference is a little different in that two districts will assist the other two districts in the reciprocal exchange of labor. Guest pastors will be invited in to each of the two, so that the plan of two guest pastors to a church may be carried out. This program is under the direction of Dr. Hamilton Fox, Executive Chairman of the Peninsula Conference Advance, and Howard W. Ellis of the General Board of Evangelism.

The Baltimore United Evangelistic Mission is a metropolitan operation covering three districts of metropolitan Baltimore. These districts will be assisted by the other three districts of the Baltimore Conference. Some 150 churches will be engaged in this Mission. Dr. Milton J. Rogers is Executive Chairman, and C. Lloyd Daugherty, Jr., of the staff of the Board of Evangelism, is Director. The dates of this Mission are November 26-December 4.

The Des Moines Area is planning a United Evangelistic Mission for the period of December 1-10. Six hundred and forty-one host pastors with some 1,200 guest pastors will serve the 14 districts of this area on a plan similar to that of Syracuse.

The Kansas-Nebraska Area has worked out an inter-state reciprocal Mission. The Kansas program will be October 28-November 5, and the Nebraska program November 11-19. Nebraska ministers will assist Kansas, and the Kansas ministers will assist Nebraska. Twenty districts and 841 local churches are involved.

Mission of Greater Chicago

In addition to these denominational programs, Methodism is planning to cooperate in the United Evangelistic Mission of greater Chicago. The Methodist churches of Chicagoland will be participating and leading in this program. The denominations will furnish three leaders under the direction of Dawson C. Bryan, Director of Personal and Visitation Evangelism. Local leadership is in the hands of Paul W. Grimes, a Chicago Methodist pastor, who is Secretary of Evangelism of the Rock River Conference.

Evangelism is really going to make an impact upon the churches of Methodism beginning this fall. When one realizes that nearly 6,000 Methodist preachers of 51 districts and the mobilized strength of 782,000 Methodists are going to work together in evangelistic programs covering the major part of six states, it is difficult for even the most fruitful imagination to conceive the results. Many other campaigns are being planned for the spring and fall of 1951 and the spring of 1952. Here is Methodism in action to make a Christian America.

To the Pastors

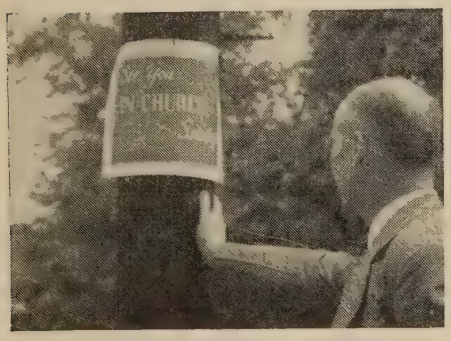
in the Syracuse Area
Peninsula Conference
Baltimore Conference
Des Moines Area
Kansas-Nebraska Area

When ordering your visitation evangelism packets for the United Evangelistic Advance Missions to be held this fall in your Conference and Area, please use the special order blank provided you for this purpose by your Advance leaders. Or, plainly specify on your order that you are ordering for a United Evangelistic Mission. Reason: The Visitation Agreement cards are different, and you will need the right card. Also: To get results, be sure to order a Turn Over Chart.

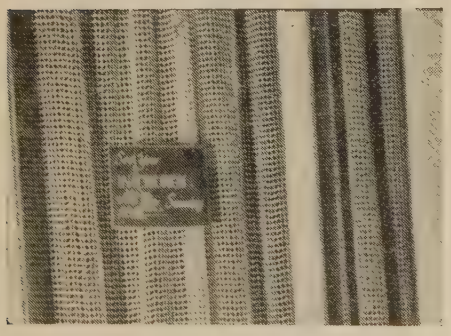
Order from TIDINGS, 1908 Grand Avenue, Nashville 4, Tennessee

Stamps for letters

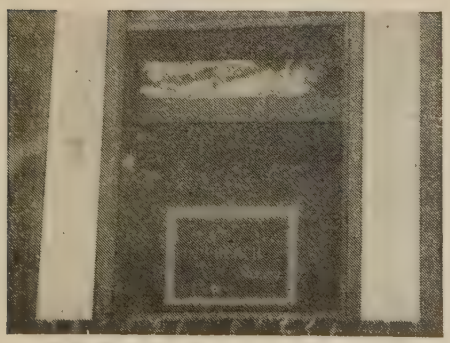
Sticker for letters



Posters for outdoors



Stickers for homes



Posters for windows

Make Your Community "Go to Church" Conscious

Use the Radio

- Use 15-minute programs every Saturday
  5 Radio Scripts available from TIDINGS for this purpose—prepared Harold C. Eaton.
- Use 1-minute spot announcements
  Radio Transcription Record available containing 24 spot announcemer

Use Newspaper Publicity

- Furnish newspapers with articles on church programs, "See You in Chur Sunday" announcements, etc.
- Accompany these articles with newspaper mats—available from TIDINGS

Use Visitors

- Send 10% of the best visiting members you have into every home and p spective home with covenant cards, invitations, etc., and a warm welcor
- Follow up each week by visiting those who were absent the previous Sund

Use Posters

- Use plain 14 x 10 posters in public places
- Use the 11 x 8½ poster series freely throughout the community.

Use Stickers and Stamps

- Use the large-size sticker in automobiles and on the front door and/or windo of every home.
- Get the businessmen to use the small-size sticker on their letterheads a envelopes.
- Distribute "See You in Church Sunday" stamps (100 to a sheet) for memb to use on back of their personal letters.

Use Letters

- Mail a "See You in Church" letter from the church to every home. Use app priate enclosures in the letter: stickers, buttons, leaflets, stamps, etc.
- Use the "See You in Church" letterhead available from TIDINGS, or use small stickers on the regular church letterhead.
- Use the regular church envelope for this mailing with the small sticker on

Use Leaflets

- Put an "I Come to the Communion Table" leaflet in every home before Wo Wide Communion Sunday.
- Put a "I Go to Church Sunday" leaflet in every home after World Commun Sunday.

Use Buttons

- Use celluloid "See You in Church" buttons available from TIDINGS.
- The children especially will be thrilled to wear these buttons and they will encouraged to attend church.
- The Officials and leading members of the church should wear these butt especially on Friday and Saturday.

Use Attendance Registration cards

- Place a "My Church Attendance Record" card (for October, November, December) in the hands of every member, that he may keep his attendance record.
- Use the "Attendance Registration" cards at the church on World Commun Sunday and several other Sundays to check attendance of regular memb and to locate prospective members.

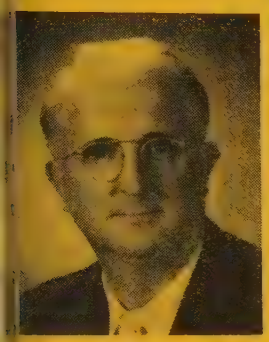
Evangelism in Action

SUPPLEMENT TO SHEPHERDS

OCTOBER, 1950

oard of Evangelism las New Department

The Executive Committee of the eneral Board of Evangelism, in a ession at Chicago on July 10, es- ltblished the Department of United vangelistic Missions of the General Board of Evangelism, with Harry L. Williams of the Central New York Conference as Director.



This department was designed to promote United Evangelistic Missions n Area, Conference, and state-wide vels, on the general basis so successfully established last year in etropolitan Philadelphia with 8,- 00 accessions, and 33,000 persons ttending the mass meeting.

These United Evangelistic Missons use all means and methods of vangelism simultaneously—visitaon, pulpit, and newspaper, radio, ren television, and other methods. Among the missions being anned for this year may be amed: Syracuse Area, Peninsula onference, Baltimore, Des Moines rea, Kansas-Nebraska Area, Pittsurgh Area, the whole state of exas.

These missions are tremendous their magnitude and scope, enil months of preparation and anning, but are magnificent in eir accomplishments.

Dr. Williams has been with THE PPER ROOM Radio Department nd the General Board of Evangesm since September, 1944. The st two years he has served as Dictor of the Department of Public vangelism, with especial emphasis pon Audio-Visual materials.

He was the Director of the Metropolitan Philadelphia United Evangelistic Mission last December, and is the author of the article on United Evangelistic Missions to be found in this magazine.

First U. E. Mission

The first United Evangelistic Mission this fall will be the Peninsula Conference, with Howard Ellis as Director. The program includes two bi-district schools of Evangelism—the Easton-Salisbury Districts, September 23-October 1, and the Dover-Wilmington Districts, October 14-22.

Other leaders participating are Bishop Charles W. Flint of the Washington Area, General Chairman; H. P. Fox, Executive Chairman, Superintendent, Wilmington District; Arthur J. Jackson, Superintendent, Salisbury District, Chairman of the First School; Thomas C. Mulligan, Superintendent, Dover District, Chairman of the Second School; Essell P. Thomas, Superintendent, Easton District, Chairman of Assignment Committee; Brooks C. Reynolds, Conference Secretary of Evangelism; John A. Trader, President, Conference Board of Evangelism, Chairman of Finance Committee.

German Family Received

A German family named Zimmerman, recently brought to the United States through the sponsorship of the W.S.C.S., were received into church membership at Piedmont, Oklahoma, Sunday, July 9.

The superintendent interpreted the vows of the Church in German, and the faces of the family were all aglow with joy as they answered the questions with deep spiritual emotions.

The newcomers, who are happily located on a farm near Piedmont, were presented to the West Oklahoma Annual Conference session only a few days after their arrival in this country.

Joins Tidings Staff

Gordon Pratt Baker, pastor of the Exeter Memorial Methodist Church in Baltimore and member of the Baltimore Annual Conference, will become Editorial Assistant in the TIDINGS Department on September 1. He will assist with the preparation of *Shepherds* and with other TIDINGS Publications.

A Phi Beta Kappa graduate of DePauw University in Greencastle, Indiana, Mr. Baker is well known for his writings in the field of religion. Widely circulated periodicals have featured his articles and poems. In 1948, the Abingdon-Cokesbury Press published his book of Biblical studies under the title *The Witness of the Prophets*. For the past year he has served as Editorial Advisor to *College and Church*, the official organ of the Commission on Christian Higher Education, the Association of American Colleges.

Mr. Baker is a native of Baltimore and has served congregations in and near that city. In 1945, he married Miss Dorothy E. Cassell, also of Baltimore. They have no children.

125 Accessions

Kenneth M. King, pastor of the Rich Creek (Virginia) Charge, Tazewell District, Holston Conference, reports a total of 125 new members received since September, 1949, at which time the membership of the church was 428.

Of the new members, 117 were received on profession of faith and transfer from other denominations.

BETHANY

Our Weeping Singer

Frank W. Ball, author of this article, is lay leader of the Steele Memorial Church, Barboursville, West Virginia. He makes his living working in a railroad machine shop.

A wave of spiritual blessedness swept through the little church as a faltering girl with a rich soprano voice and a deep spiritual experience stopped singing a song of the cross and went weeping to her seat. We wept with her—tears of joy, tears of rejoicing.

Eula found her way into our little frame building a couple of years ago during a revival, was converted, and stayed with us. Her excellent voice was discovered early and the pastor's wife asked her to sing solos for us. She hesitated at first, but finally agreed. The songs of this modest, unassuming girl have lifted us heavenward many, many times. And our preachers have always preached better as a result—especially when she has failed.

Her experience has deepened as the days have gone by and, if possible, her singing has become more inspirational. Nearly every song she sings moves her deeply, but songs of the cross are nearly always "fatal." Needless to say, they touch us just as deeply.

In the Sunday school, she teaches a class of little girls on the pulpit platform, remaining there after the benediction to sing in the church services. We have come to look forward to her solos—and secretly to pray that she will fail. Our services are always better when she has to give way to tears. Often we wish we could place a microphone before her so she could sing the story of the cross to a hungry world.

World Wide Communion Day

Concerning his World Communion Service last year, one minister writes, "At our World Wide Communion Sunday we had the largest attendance in our history. The capacity of the church was not sufficient."

The observance of World Wide Communion Sunday has come to be one of the most important days in the calendar of the churches around the world. One of the major objectives of the day is for each local congregation to secure the presence of every resident member at its own Communion Table. To this end, Sunday afternoon, September 24, should be used as a time for an every-member visitation.

By prayerful preparation the attendance on World Communion Sunday can be a duplication of Easter in most churches.

Revival Brings Lasting Results

We are indebted to A. M. Ellison, pastor at Flora, Mississippi, for an interesting bit of information concerning the results of the first revival conducted by Dr. Bond Fleming, a professor at Millsaps College and author of the TIDINGS leaflet, "I Believe in the Church."

Dr. Fleming conducted his first revival at Bentonia, Mississippi, in September, 1946, assisting the pastor, A. M. Broadfoot. The visible results were seven accessions on profession of faith, one by transfer from another denomination, and one by letter of transfer.

Four years later this is the picture: Of the new members gained in 1946, one held the position of Charge Lay Leader, was teacher of the Adult Bible Class, and a member of the Board of Stewards. Another man, also a member of the Board of Stewards, was Chairman of the Building Committee. A third man was Treasurer of the Board of Stewards, and a fourth, a member of the Church Board of Trustees.

Communion Breakfast for Reformation Sunday

A new, worthwhile plan for the benefit of the men of church congregations is the Communion Breakfast which has been held in a number of churches with great success, and is steadily increasing in popularity.

Held on Sunday morning, the breakfast is preceded by a brief but hearty, song and prayer service. Next, the Sacrament of the Lord's Supper is administered impressively and with spiritual fervor. After this, the men breakfast together at the church. The group disbands in time for the men to go home and bring their families to Sunday school.

This plan is an excellent one to be carried out on Reformation Sunday October 29.

Evangelist's Schedule

E. A. Lacour, Box 393, Oskaloosa, Iowa, Conference Evangelist of the North Iowa Conference, Dubuque District, announces the following schedule of evangelistic meetings in which he will be assisted by his wife.

Decatur, Iowa—August 27-September 10

Arcadia, Nebraska—September 17-October 1

Bottineau, North Dakota—October 8-November 19

Lineville, Iowa—November 26-December 10

SHEPHERDS

Vol. 5—No. 1 October, 1950

Geo. H. Jones, *Editor*

D. E. Jackson, *Business Manager*

Subscription price, $1.50 per year. Churches may subscribe for their Membership and Evangelism Committee at the rate of seven subscriptions for $10.

Single copies, 15¢. Quantity orders of a single issue, as long as the supply lasts, 10¢ a copy.

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TIDINGS, 1908 Grand Avenue Nashville 4, Tennessee

Have an
Easter Attendance
on
World Wide
Communion Sunday

By Using
"See You in Church"
and
World Wide
Communion Materials

"See You in Church Sunday" posters, stickers, letterheads, and cards are printed with rich blue ink

umber		Amount
____	**SHEETS OF STAMPS,** saying "See You in Church Sunday"	25¢ per sheet of 100 ____
____	**POSTERS** (14x11 inches) saying "See You in Church Sunday" Two-ply cardboard, for advertising in stores and other public places.	5¢ each ____
____	**Sets of POSTER SERIES** (11x8½ inches) Five different posters to the set, each with a different message. Will attract attention. Sets not broken.	25¢ per set; 5 sets for $1.00 ____
____	**WINDOW STICKERS** (4¼x3⅛ inches) Put a sticker in the window of every home and automobile.	50¢ per 100 ____
____	**SMALL STICKERS** (same size as at top of this page) For sticking on letters, letterheads, automobiles, etc.	50¢ per 100 ____
____	**LARGE MATS** (2 column—about 4x3 inches) For newspapers and other advertising.	15¢ each ____
____	**SMALL MATS** (1 column—same as at top of page) Be sure and furnish your newspaper articles on "See You in Church Sunday"	15¢ each ____
____	**LETTERHEADS** (8½x11 inches) with "See You in Church Sunday" emblem Excellent for sending out a letter on church attendance. Use your regular church envelopes for this.	75¢ per 100 ____
____	**BUTTONS**—Celluloid "See You in Church Sunday" buttons For pinning on coat lapels, shirts, dresses, etc. Will stimulate attendance, especially among children and youth. Order in lots of 50 or 100.	$3.00 per 100 ____
____	**RADIO TRANSCRIPTION RECORD,** 24 spot announcements 16-inch record 33⅓ r.p.m., 12 "See You in Church" announcements on each side.	$5.00 ____
____	**5 RADIO SCRIPTS,** designed for 15-minute "See You in Church" programs. (Same as last year.)	$1.50 the set ____
____	**"YOUR CHURCH IS CALLING YOU"** A "See You in Church Sunday" invitation card suitable for mailing or carrying to homes.	60¢ per 100 ____
____	**"THE CHURCH HELPS MY FAITH,"** a card, 5½x3½ inches	60¢ per 100 ____
____	**INSTRUCTIONS FOR VISITORS** A booklet that every "See You in Church Sunday" loyalty attendance visitor should have in advance. It will be his inspiration and guide.	5¢ each ____
____	**WORKER'S AGREEMENT CARD** for enlisting the workers. If the worker signs a duplicate card for himself, it will be helpful.	50¢ per 100 ____
____	**WORLD WIDE COMMUNION LOYALTY COVENANT CARD.** Illustrated on page 9. Card for the visitors to carry into the homes to register the decision of every member to attend church regularly.	50¢ per 100 ____
____	**LOYALTY ASSIGNMENT ENVELOPES** For making assignments to the visitors and receiving their reports. Order in multiples of 25.	60¢ per 100 ____
____	**ATTENDANCE REGISTRATION CARDS** to check attendance and find prospects. Order one for every person who will attend on the Sundays you plan to register the attendance.	50¢ per 100 ____
____	**MY CHURCH ATTENDANCE RECORD** for a person to check his own attendance. This card allows a person to check his own attendance, Sunday by Sunday, through Christmas.	50¢ per 100 ____
____	**I GO TO CHURCH SUNDAY.** New leaflet by Dr. George W. Crane This leaflet by the eminent newspaper columnist should be in every home.	$1.50 per 100 ____
____	**LET'S GO TO CHURCH,** four-page leaflet that pastors like	$1.00 per 100 ____
____	**WHY I GO TO CHURCH,** reprint of a famous article from *Coronet*	$1.00 per 100 ____
____	**WHEN YOU ATTEND,** a card on church attendance for mailing or handing out	60¢ per 100 ____
____	**"I BELIEVE IN THE CHURCH,"** new leaflet by Prof. N. Bond Fleming	$1.50 per 100 ____
____	**MOVIE TRAILER NO. 1** (40 seconds) "See You in Church Sunday." Nondenominational.	$7.50 ____
____	**MOVIE TRAILER NO. 2** (30 seconds) "See You in Church Sunday." Nondenominational.	$5.00 ____

TIDINGS ORDER BLANK

First Sunday in October

WORLD WIDE COMMUNION

Or Nearest Preaching Sunday

World Wide Communion materials are attractively printed in rich purple or blue

Number			Amount
_____	**"SPECIAL INVITATION" Cards to attend World Wide Communion** Suitable for mailing or carrying to every home.	60¢ per 100	_____
_____	**"SPECIAL INVITATION" Folder to attend World Wide Communion** Four-page folder with invitation and World Time Table.	$1.00 per 100	_____
_____	**WORLD WIDE COMMUNION BULLETINS** Dignified and helpful. Churches may print their local calendar on the inside pages.	$1.00 per 100	_____
_____	**WORLD WIDE COMMUNION COVENANT CARDS** Use one for every member. See miniature reproduction on page 9. (Same as on other blank.)	50¢ per 100	_____
_____	**ATTENDANCE REGISTRATION CARDS** To register attendance and locate prospects. Order one for every person who will attend on World Communion and other Sundays. (On other blank also.)	50¢ per 100	_____
_____	**WORLD WIDE COMMUNION LETTERHEADS (8½x11)** To give emphasis to the pastor's World Wide Communion letter to his members.	75¢ per 100	_____
_____	**"THE LAST SUPPER"—Preaching picture by Howard Ellis** Complete with suggested picture sermon. This is Leonardo Da Vinci's famous painting and comes in 10 pieces on flock screen for assembling on flannel before the congregation. Six colors. 36x24 inches.	$3.75	_____
_____	**"I COME TO THE COMMUNION TABLE," by Dr. Roy L. Smith** New two-color leaflet which is spiritually penetrating and should be placed in every home before World Wide Communion Sunday, or given to every person who attends the Communion Service. This is the October "Tract-of-the-Month." If you have joined that club, do not order here.	$2.00 per 100	_____

OTHER COMMUNION LEAFLETS

_____	**"DRAW NEAR WITH FAITH," by Bishop W. Earl Ledden** World Wide Communion leaflet for mailing or carrying to every home before World Wide Communion Sunday.	$1.00 per 100	_____
_____	**THE SACRAMENT OF THE LORD'S SUPPER IN THE METHODIST CHURCH** By Hubert C. Smith. Designed to lead the worshiper into greater appreciation of the ritual service.	75¢ per 100	_____
_____	**"THIS DO IN REMEMBRANCE OF ME," by John L. Ferguson** Written for laymen. Simple, informing, and inspiring.	75¢ per 100	_____
_____	**WHY I COME TO THE COMMUNION TABLE (card)** A card with a great message. Excellent to distribute at Communion Service.	60¢ per 100	_____

Order Worker's Agreement Cards, Assignment Envelopes, and "My Church Attendance" Cards from reverse side of this page.

TIDINGS, 1908 Grand Ave., Nashville 4, Tenn.

Please fill my order as checked.

( ) Payment enclosed ( ) Charge to treasurer ( ) Charge to my account

Rev., Mr., Mrs., Miss _____ **NA**

_____ **ADDR**

_____ **Church Trea**

_____ **Ad**

Date _____ **Order placed by** _____

Money spent by a church for evangelistic literature is money wisely spent

nnouncing

WEEK OF PULPIT EVANGELISM

part of a well-rounded program of evangelism during the "Six Victorious Months" from World Wide Communion Sunday until Easter.

EFORMATION WEEK

October 22-29, week ending on Reformation Sunday
or
October 29-November 5, week beginning on Reformation Sunday

is an excellent week for this purpose. Take advantage of it. Use it.

LET EVERY CHURCH have its own pastor in the pulpit each night this week.

LET EVERY PASTOR proclaim the great doctrines of Protestantism and Methodism.

Circuit churches might meet together in union services in a central church.

PLAN for this week NOW. The next *Shepherds* will contain helps.

ring this same week win all the non-resident members your community to active membership and participa- n in your church

NON-RESIDENT WEEK

THE PREACHING AND TEACHING ENDEAVOR

Outline of Our Church, Our Ministry, Our Mission Emphases

OUR CHURCH—September, 1950 through March, 1951.

The Christian Church: September—December, 1950.

The Early Church: September 24—October 15.

The Reformation Church: October 22—November 12.

The World Church: November 19—December 17.

The Methodist Church: January 1—March 18.

Books for reading, studying and discussion during these periods are as follows:

The Early Church: "The Beginning of Christianity," Craig (1943, $2.75); "New Testament History: A Study of the Beginnings of Christianity," Rall (1914, $2.00).

The Reformation Church: "Protestantism," W. K. Anderson, Editor ($2.00, cloth binding); "Primer for Protestants," J. H. Nichols (1949, $1.50).

The World Church Today: "World Christianity," Henry Van Dusen (1947, $2.50); "Toward A Reborn Church," Walter M. Horton (1949, $1.50); "The Church and The Changing World," G. Bromley Oxnam (for publication, October, 1950).

"Guide for Pastors," containing suggestions for reading, study and discussion of the recommended books. This guide will be mailed, free, by the Advance Office in Chicago to all pastors on September 1, 1950.

The Methodist Church:

With three months background study of the general history of The Christian Church, all Methodists are invited to unite in an intimate and personal study of their own denominational history and tradition from the time of the Wesleys to the present.

The study book: "Endless Line of Splendor," Halford E. Luccock, with illustrations by Lynd Ward. Containing 60 episodes, each of which is illustrated, the book is an interpretative and illuminating brief history of Methodism.

It will be available through the Advance Office, following the plan of "Faith Booklets" distribution, and will sell for 75c each. Order cards will be furnished all pastors. Orders should reach The Advance Office in November, 1950.

STILL REACHES MULTITUDES

By Dr. Ralph M. Holdeman

United Evangelical Brethren Church
Assistant Secretary, Commission
on Evangelism

Each year thousands of people are reached with the message of the saving Gospel of Christ in public evangelistic meetings. Night-by-night preaching is still one of the most effective means of sharing the Gospel.

To focus the attention of a community of individuals on Christ—upon His demands on a Christian, His concern for the lost, His ability to transform their lives—and to focus their attention and prayers toward those of their neighbors and relatives and friends who need Christ—this is a saving experience for any group.

To study even a short course in doctrine is very worth while.

To catch the God-like concern of a "man of God" is redemptive of any of our too-secularized lives.

To join our fellow Christians in singing the songs of Salvation, in intercessory prayer, in the hearing of evangelistic preaching, and in *fulfilling* our singing and praying and hearing by going together to talk with someone about Christ—this is to become part of the redemptive process indeed.

Revival Need

Because too many of those who once found Christ as their Savior and who joined the Church have, by now, lost much of the joy of salvation and loyal Christian service, there is urgent need for reviving them. The Church will not go far toward saving non-Christians on the feet of Christians who have lost heart and testimony. To restore to the latter the joy of their salvation is a primary evangelistic responsibility.

Inspiration for Christians, members of the Church, is always needed. While every Sunday should present special opportunities for this inspiration, it is surprising how helpful a special, "more-than-once-a-week," concerted period of inspiration can be to all in the Church.

Evangelism will not go far without very deep dedication to its time-consuming work. We must have "something to share" and a zeal to share it. Dedication to the work of personal soul-winning is greatly needed, and can be one of the objectives and fine fruits of a "revival."

Busyness Hinders

The thing that has caused many to lose heart in planning for evangelistic meetings is that they feared failure. They have experienced again and again services held for a few saints and lots of empty pews. They have announced their meetings and rung their church bell, but very few people have come—and practically none who would have admitted that they were sinners.

In our busy world we have found hundreds of interesting places to go any day or night of the week. And ea of us has enough pressing work to ke us busy any evening we are not t "dog-tired" to do it. The people of o communities are not looking for a pla to go.

Our services must have more-tha average interest and value if they are be well attended. There must be som thing that people—not our saints, b the sinners—will want to come and s or hear or receive. It must be appealin enough that our members can advertis it to their neighbors and friends, a on the basis of this appeal, invite the to come.

With everyone so busy, we must ha something that is worth their while- something *they* think is worth the while! We can have such fine things our evangelistic meetings.

No Tricks Necessary

We are not meaning that there need for tricks. In fact, people do n like being tricked; and it is difficult not impossible to build anything perm nent on trick after trick.

But the Church has so many valu that would appeal to the people of o communities, if they were shared a tractively. Genuine Christian fellowsh is one of these values—a fellowsh that looks down on no one—where t

and rich, the employer and the
rer, the old and the young, the ill
the well, the crippled and the
ng, the educated and the unschooled,
e of different races, and those of
erent opinions or convictions, enrich
other in fellowship.

he opportunity to sing together is
oyed by multitudes! The chance to
something, to be of some value in
ters of eternal worth, to put in our
ribution, small or larger, as the case
be, *that* all of us crave. To think
ther about saving truth, put in fresh
guage, said differently than we have
heard it said before, spoken star-
gly with deep conviction, is a good
highly desirable experience.

But when our neighbors tell us about
that will help us in their evangelistic
tings, we listen. When they show
nterest in us, we are flattered. When
seek our friendship, and compan-
ship in the things that deeply inter-
them, we are likely to respond. And
when we go to their church, we
that what interests them also inter-
us, we will go again and again.

What we need to make a successful evangelistic meeting is people—lay people and many of them—who are interested enough in their neighbors and friends, and concerned enough about the Kingdom, to bring them to church. To fill the pews of the church is almost sure to turn the meeting into a great success, for it is people, not pews, that can respond to the Gospel challenge.

Definite intercessory prayer, backed up by definite calling and inviting these people to the meeting, and often actually talking with them about accepting Christ in the meeting, will insure a fruitful preaching evangelism.

Lift Up Your Eyes!

Fredric Potter Woods

Naylor, Missouri

Lift up your eyes and see the love of God—
The great Good News with which our feet are shod.
The mission is to tell of One who saves,
Then look upon the field where ripe grain waves.

The prophets planted seed that now has made;
But harvest will not wait nor be delayed.
Think not, "Four months remain," lift up your eyes,
And see how white the field before you lies!

Lift up your faith—believe when seed is sown,
Eternal harvest stands for scythe and stone.
O reap the harvest now that others sow,
Then plant good seed again and help it grow!

Make Your *Preaching* Revival a *Reaching* Revival

You will need prospects for your evangelistic meetings also

Conduct a Religious Census in Your Community

Materials for Finding Prospects

How to Conduct the Religious Census. 10c each; 7 copies, 50c.
—New booklet by Dawson C. Bryan
—for pastors, Committees on Membership and Evangelism, and others who will plan and conduct the census.
—Order a liberal supply today. You need lots of census takers.

Instruction Leaflet for Religious Census Takers. 2c each.
—A leaflet for every person who takes the census, to read in advance.
—Order a liberal supply today. You need lots of census takers.

Religious Census Worker's Agreement. 50c per 100.
—A card that the census taker signs when he agrees to work.
—Order a supply. You will need two for each worker, plus extras.

Friendly Community Study Cards. 50c per 100.
—You will need a card for every family in territory to be surveyed, plus extras for duplicates.

Friendly Community Study Envelopes. 60c per 100.
—You will need an envelope for every team. Order in multiples of 25, please.

TIDINGS

1908 Grand Avenue **Nashville 4, Tennessee**

MASS EVANGELISM

in a Modern World

An address delivered by Andrew Johnson, D.D., Ph.D., at the recent convention of the Approved Evangelists of The Methodist Church

PULPIT or mass evangelism is sanctioned by the supreme authority of the word of God. This fact alone gives it validity and guarantees its continuity. This special method of religious activity is first recorded in the Old Testament. King Hezekiah summoned the people in a religious convocation which contained all the characteristics of an evangelistic campaign. For several days priests prepared for the "revival meeting" which continued for two weeks, the exact time usually allotted to a present-day evangelistic campaign. During the convocation the people with deep devotion kept the Passover; idolatry was rebuked; moral reforms were instituted; religious enthusiasm was manifested in the way of prayers, songs of praises, and the religious life of the nation was revived. To all practical purposes this was a mass evangelistic campaign which was crowned with real success. (2 Chron. Chapters 29, 30, 31.)

Nehemiah, the rebuilder of the temple of Jerusalem, conducted what might be considered an eight-day evangelistic campaign. The feast of tabernacles was observed, and the Mosaic Law was expounded by Ezra from an improvised pulpit. The enthusiastic daily services made a profound impression upon the people and spiritual joy prevailed. (Neh. 8:10.)

Jonah, prophet of Israel, reclaimed from his backsliding tendencies by being delivered from the belly of a Mediterranean sea-monster, answered the missionary call and made a spectacular evangelistic invasion of Nineveh. He startled the inhabitants by marching down the streets and crying: "Yet forty days and Nineveh shall be overthrown." A wave of "emotional excitement" swept the city. The entire population from the king down to the least citizen repented of their sins in sackcloth and ashes. Their prayers for mercy arose to heaven and the Lord spared the penitent city. (Jonah Chapter 3 and Matt. 12:41.) What was this but an evangelistic service on a magnificent scale?

High on the slopes of Mount Hattin an open-air evangelistic service was once conducted. The evangelist was none other than Jesus of Nazareth, the parable-speaker and miracle-worker. The hilltop was covered with multitudes from many communities. In addition to the immediate impression made upon the multitudes, the Sermon on the Mount, "the manifesto of Christianity" and "the Magna Carta of the Kingdom of God," is a permanent memorial of that marvelous mass evangelistic service. (Matthew Chapters 5-7.)

Apostles Used Mass Evangelism

St. Peter's dynamic sermon delivered on the day of Pentecost contained all the essentials of an evangelistic appeal. As a result, 3,000 souls were saved *en masse*. (Acts 2.)

Philip the evangelist went to Samaria and conducted an old-fashioned mass evangelistic campaign which resulted i the salvation of a multitude. (Ac 8:1-15.)

St. Paul, the pre-eminent apostle c early Christianity, made thousands c converts in an evangelistic campaig in the "Diana-worshiping" city c Ephesus. (Acts 19.)

So effective in biblical times, mas evangelism is also authorized by th verdict of church history. The eloquen George Whitefield who led the earl Methodists in field preaching is said t have won 10,000 converts under th power and spell of a single messag This pulpit achievement has no paralle so far as we know, in ecclesiastica history. The fact is that the great Wes leyan revival, dedicated to the cause c both personal and public evangelism forms an entire volume of evidence i favor of mass evangelization. This far reaching, soul-stirring revival save England from the threatened insurrec tion which perhaps would have bee paramount to the French Revolutio and the Reign of Terror. The good tha public evangelism has accomplishe across the Christian centuries can onl be told in eternity.

The great lawyer-evangelist Charle G. Finney immortalized mass evange lism in America in a series of brillian revival campaigns in New York Stat The revival in Rochester resulted in th salvation of one hundred thousand soul He did such a thorough piece of evange

Scene above is of a Methodist mass meeting held in Ryman Auditorium, Nashville, Tennessee, Sunday, March 19, 1950, closing a week of evangelistic services.

work that 75 per cent of his con-
were permanent.

y-Sankey Team Reached Millions

ight L. Moody, a veritable prince
lpit evangelism, with Sankey as
reached literally millions of peo-
This unparalleled achievement in
evangelism forever vetoes all
ition to revivals.

n P. Jones of Carterville, Georgia,
undreds of evangelistic campaigns
ding cities of America, and stirred
s depths the dignified city of
nto, Canada.

e blustering Billy Sunday organ-
undreds of city-wide mass evange-
campaigns in which practically a
n people hit the "sawdust trail."
impossible to estimate fully the
it of these revivals.

psy Smith of England traversed
nited States and reached hundreds
ousands of souls for the Lord. The
el he preached was both evangelis-
nd evangelical.

lbur Chapman, who abandoned a
pulpit for the evangelistic field,
ed thousands of cultured people
the Gospel of Christ.

the South, John B. Culpepper con-
d evangelistic campaigns in which
undred thousand souls were saved
00 men entered the ministry. What
numental testimony for mass evan-
n!

C. Morrison, founder of the *Pente-
l Herald* and former president of
ry College, was an outstanding ex-
nt of the Gospel who won multi-
s to Christ and the Church.

here is scarcely a town on the far-
frontiers of this country but what
been visited with a revival meeting.
ic or pulpit evangelism has been
n into the fabric of the United
s.

Revivals Are Still a Sound Method

No wonder Albert Barnes said: "To revivals of religion this country owes more than to all other moral causes combined, and if its institutions are to remain in safety it must be by the continuation of such extraordinary manifestations of the presence and power of God."

Mass evangelism has never ceased to be vital and effective. As a soul-saving institution, it is founded upon moral principles which are eternal. We will hold on tenaciously to the true and tried method of mass evangelism. We are willing to go on record as being in favor of every type of effective evangelism, whether personal, public, educational or institutional. It is folly to turn one kind of evangelism against another. All sane methods should be employed as complementary one to another. We endorse visitation evangelism.

Evangelism is not a tinkling cymbal but a bugle call. It challenges the Church and confronts the world. It puts the emphasis in all religious activity where it belongs, upon the spiritual. It creates in the Church an atmosphere in which souls may be regenerated and believers baptized with the Holy Spirit. It helps the Church to gain the attention and respect of the world. It enables Christianity to answer the questions of a confused but thinking generation.

Let us survey the seven realms where mass ideology predominates:

First, in the realm of nature the mass combination prevails over isolation. We see it in the swarms of bees, coveys of birds, flocks of fowls, packs of wolves, herds of buffalos, droves of cattle and sheep, schools of fish, fields of grain, and forests of trees.

Schools, Sports Deal With Masses

Second, in the educational world we have schools that are composed of groups, classes and crowds. Teachers do not tramp from house to house as peripatetics to teach each individual child in the home.

Third, in the political world, candidates for lower and higher offices make their appeals to crowds, whether through the public press and the radio or in big political rallies.

Fourth, in the world of sports, prize fights, wrestling matches, horse races, baseball and football games are attended by multiplied thousands.

Fifth, the motion picture industry employs mass presentation. Pictures are produced and presented not to the few but to the many.

Sixth, in military activity, soldiers are trained *en masse,* march in regiments and fight as armies. In military tactics the one and the many, the personal and the public blend in order to win the victory.

Seventh, in the religious realm, by far the greatest of all, the mass concept or gregarious instinct also is evident. The Bible enjoins public worship (Heb. 10:25): "Forsake not the assembling of yourselves together as the manner of some is." No intelligent pastor would think of holding services from house to house during the week in lieu of the Sunday morning worship. House to house evangelism may and does help but it can never take the place of public worship.

If the mass movement idea is prominent and useful in so many realms, there is no reason why it should not be employed in evangelism. All forms of evangelism gravitate toward or emigrate from the original scriptural idea of mass evangelism. So we should emblazon upon the broad Christian banner this grand motto: *Public and Personal Evangelism now and forever—one and inseparable!*

NATIONAL NON-RESIDENT TRANSFER WEEK

October 22-29 or October 29-November 5—Take your Choice

Organize your forces to secure the certificate of transfer of every Methodist in your community who has membership elsewhere. Prepare now in two ways: (1) Send "Letters of Notification" according to Discipline, Paragraph 130; (2) Take a thorough Religious Census of your community. Do these things now.

The next *Shepherds* will bring you a helpful article on this Week. Don't miss it. The TIDINGS leaflet, by Dawson C. Bryan, "Be A Member Where You Are," will prove invaluable in bringing transfers to your church.

PLANNING A

Family Altar Sunday

This is a scene in the visitation evangelism filmstrip, "Bringing Christ to the Home," issued by Tidings.

Pastors know that if they have a considerable portion of their members spending some time each day in Bible reading, prayer, and meditation, they are bound to have a great spiritual church. They also know that they have a problem in establishing family altars unless they have a program of promotion and development.

Many plans to promote family altars within the church have been developed. A devotional guide is a necessity. A method of distribution and handling must be set up. Motivation has to be given. Commitments to a program of family altars and daily devotions should be secured. Pastors are finding that the Parish Cultivation Plan and a Family Altar Sunday will give emphasis to motivation, secure the commitment to a program, and provide for the distribution as well as for the costs.

Since the value of a Family Altar Sunday is as great at one season of the year as another, there is no reason why a church cannot observe such a Sunday when it is most convenient. Allow sufficient time for planning. Determine early the features you would like to emphasize, and arrange for publicity for the occasion. Secure supplies.

1. *Prepare a special sermon.* Literature is rich with references to the family altar, so there will be no shortage of illustrations from that source. The church me bership, if given an opportunity, will furnish illustr tions from their own experience. Thus you will ha local color and flavor in your illustrations. Your o personal testimony should not be overlooked.

2. Meet squarely the objections and problems th your people may raise.

3. Demonstrate the use of the Bible and a devotio guide. The most effective way to do this is through dramatization or skit. Ask a family, or select a gro representing a family, to appear in this drama presentation of a simple family altar. Have a table as if for breakfast. At the appropriate time have t group take their places about the table with the us family small talk. Let the father take the lead. Use Bible and THE UPPER ROOM for a family devotio period. Such a demonstration shows how easy and h effective a family altar can be. (Several dramatizati have been published in *Shepherds*. Most pastors have no difficulty in preparing their own.)

4. Get commitments. A good salesman asks for order. If you believe in the Family Altar and want y people to have family altars in their homes, you present the idea as effectively as you can and then

ir commitments. (Attractive two-color commitment
ds for a sixty-day testing period are available
ough The Upper Room.)
5. Dedicate copies of The Upper Room before they
distributed. If your Family Altar Sunday is at the
ginning of the bi-monthly period covered by The
per Room, it is all the more appropriate to dedicate
copies. Have them at the front of the church, on a
le, the altar rail, or the altar itself. Dedicate them to
ministry of daily devotions, of spiritual growth, of
ted families, of joy, of inspiration, of evangelism, of
rld fellowship, of comfort, and the particular bene-

Reproduction of Family Altar Bulletin

; that come from family altars, Bible reading, and
ayer. Some pastors have worked out a ritual for this
rpose. Others do it by means of a dedicatory prayer.
ter the dedication the copies are carried to the rear
the church by the ushers, who arrange for the dis-
bution.
Helpful supplies available through The Upper Room
lude: Beautiful two-color Family Altar Sunday
lletins. Printed in blue and gold on heavy mimeo-
aph paper. Suitable for mimeographing or printing.
e, 8½x11 inches, delivered flat. Printed one side.
ank side makes two pages, 5½x8½ inches. Price:
.00 per hundred. Minimum order, 100;

A PASTOR WRITES . . .

My dear friends:

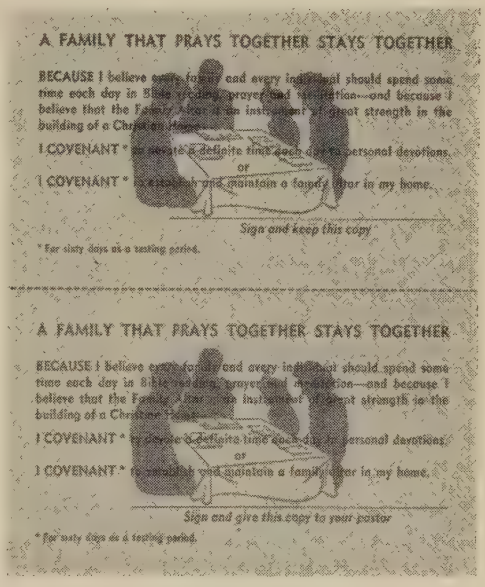
It was gratifying last Sunday to discover scores of families indicating their desire to have some form of family worship in their homes. To do this has not always been easy. Just where does one start in the Bible for a helpful worship meditation?

To assist us our churches supply booklets designed to show how this may best be done. Some of you may already be following your own methods using other literature, but the booklet enclosed has been found a great blessing to many.

The suggested Bible reading, the printed comment and the prayer take four or five minutes. Read it around the breakfast table or perhaps after dinner in the evening. As food sustains the body this will sustain our souls during many a trying hour of the day. "If we are too busy to read the Bible—we are just too busy."

Whatever coin offering you bring to church will help keep The Upper Room in many homes.

Sincerely,
C. A. Bernier,
New Life Chairman,
First Presbyterian Church,
Helena, Montana


A FAMILY THAT PRAYS TOGETHER STAYS TOGETHER
I COVENANT *
OR
I COVENANT *
Sign and keep this copy
* For sixty days as a testing period.
A FAMILY THAT PRAYS TOGETHER STAYS TOGETHER
I COVENANT *
OR
I COVENANT *
Sign and give this copy to your pastor
* For sixty days as a testing period.

Family Altar Commitment Cards

Family Altar Commitment Cards. An attractive two-color card to be filled out and signed by persons agreeing to try family altars or personal devotions. Card 5x6 inches is to be torn in two on perforation. One half to be given to pastor, other half to be retained by signer as a reminder of his agreement. Price: 75 cents per hundred. Minimum order, 100;

Posters: "Families That Pray Together Stay Together," "If You Have Time to Read the Comics You Have Time for Daily Devotions," and others available free upon request.

Display of The Upper Room in other languages loaned free on request.

PREACHING

as I like it---

By Franklin C. Hubbard
Hendersonville, N. C.

NOTHING annoys me more than to be told what to preach! However, I am always open for suggestions which will improve my preaching. For years I sat in a pew listening to good, bad, and indifferent sermons. With the decision to dedicate my remaining years to the ministry, I began to listen with a somewhat critical mind, and discussed with other laymen the contents of sermons, in order to discover what laymen want to hear. I claim no mastery of the art and practice of preaching. All I know is what I looked for and admired in the pulpit. I have heard some sermons I could not recall one hour after hearing them. Others I have remembered down through the years.

Some ministers assume an indifferent posture in the pulpit, which distresses the congregation: an attitude of complete familiarity with the Eternal, a shoving open of the door "with a careless shoulder" into the Divine Presence. I believe many ministers could approach God with a greater evidence of wonder and respect. The old plaint, "My congregation does not show proper reverence," may reflect upon a man's behavior in the pulpit. We should check on our attitude toward God before we criticize.

Then, there are those preachers who come to a logical end of the sermon and forget to stop. I have heard sermons with two or three anti-climaxes. I believe we could afford to stop before we reach the "in conclusion" state. We hold out bribes to the congregation. We say, in effect, "Listen these last few minutes could afford to stop before we reach the "in conclusion" state. We hold out bribes to the congregation. We say, in effect, "Listen these last few minutes and then I promise to stop." If we feel it necessary to call attention to the fact we are "concluding" we have already talked too long.

Some preachers believe if they repeat a thing often enough they can convince their congregation of its truth. Acting on this premise they jump on a merry-go-round "and where they'll stop nobody knows," but members often wish someone would throw a monkey-wrench into the gears. This same situation arises in the morning prayers. I do not mean to be facetious when I say that I have heard some ministers pray all around the world, with destructive results to the spirituality of the prayer and the attention and devotion of the congregation; yet we should not throw out the baby with the bath.

I am always glad to hear a preacher who has prepared a sermon which is well within his knowledge and his ability to deliver it. Some of the best sermons I have heard were not preached by men with degrees. Rather they have come from men of somewhat limited education who recognized their abilities and stayed within their bounds. Nothing is more boring than to be compelled to listen to a man preaching on the international situation, using information gleaned from newspaper headlines or radio commentaries on Saturday night. Besides, few churches have senators or representatives as members. Ministers should not forget that the average congregation gathers together to receive strength to meet the trials of life, to seek a way to carry an already top-heavy burden and to carry it with a courageous heart. International affairs, yea, even the political affairs of our own country, should be left to the experts.

Many times I have been confused by the illustrations and analogies utilized by ministers. Illustrations should be employed to bring spiritual truths closer home. Jesus used the most simple things to make clear the spiritual truths that He wanted his listeners to understand. Illustrations which are strange to the listener are like unto brilliant flash bulbs. They serve to confuse rather than to enlighten.

I like also the sermon preached from a man's own experience. I don't mean by this the sort of testimonial sermon of the old days. It must be his sermon, wrought out of "sweat, blood and tears." It must be a sermon no other man could preach.

I have attended few services whi were being broadcast. I want t preacher to talk to me, or at least to t congregation present. Therefore, I a annoyed when I hear a minister sa "Perhaps some of you out there . . ." though he were talking to folk scatter over a large territory. That may be ve fitting for a broadcast, but it is too in personal when all the listeners a within the confines of four walls a facing the minister at that time.

I listened to one minister preach f many years. I loved the man personall and went to hear him out of a person loyalty, but never once was I able learn what he wanted me to believe. never once doubted his faith; yet h never shared that faith with me or a member of his congregation. There we no sharpened barbs to pierce the arm of indifference and unbelief; never a instructions as to what I should d seldom was I told of a sin I was forsake, a commitment I was to mak to God, or a service I was to perfor for the welfare of my neighbor. H sermons left me with a blank space approximately thirty minutes. The o saving grace of this man was his pe sonal life which served as an examp of what he attempted to preach, b not every member of his congregati was acquainted with his personal lif

Preaching is not merely an art. It that, but it is also an instrument wi a divine purpose. It is not merely tal ing. It is that, but it is also expoundi the "Word."

Preaching should indicate a concer for my soul. It should act as a connect between me and God. It should sho me The Way wherein I will learn t joy of walking with God.

Writing as I do in the language the layman, I am convinced my attitu is that of thousands of laymen. I w a layman for many years, and I trust shall never forget what laymen exp from me as a minister. They come hear the "good news." They want hear what the Lord has to say concer ing them. ". . . if the trumpet give a uncertain sound, who shall prepa himself for battle?"

DRAWING THE NET

By W. G. Berry
The United Church of Canada

N preaching missions one would say that the success attained is in direct io to the preparations made by the al charge and its minister. Merely nouncing special services is not ough. Without prayerful effort, and oted work in advance little can be ne by a visiting missioner.

(1) Worship in special services should dignified: It should be carefully nned, and yet have that informality ich does not confuse itself with a lack reverence. There should not be too ny persons taking part in services. e final part of the service following address always should be left to the ssioner himself.

(2) An appeal for decision should, in judgment, be made at every special vice. It is not good technique to leave h appeals to the final services of the ssion. The Spirit of God is always in hearts of men, working ceaselessly. me may come once and never again.

(3) The method of appeal for decision important: It should be varied ac-ding to the type of congregation. I ve tried the following myself:

(a) *An appeal from the pulpit* for people to make witness of their decision either by raising their hands or coming to the front, can be used. It should be used sparingly, and not become habitual. Used when the missioner feels so moved, it has amazing and usually lasting results.

(b) *Personal contact* through meeting with people following the service should be used at all times by both minister and laymen.

(c) *The use of decision cards is invaluable.* The following are the different ways in which I have used them with effect:

(i) *Placing them in the pews* and referring to them. This is the least effective but in some interdenominational missions the most diplomatic method.

(ii) *Having them distributed during the service* by ushers who gather them up following an appeal from the pulpit. This gets large results, but has something of high pressure about it that I do not like. I have used it, but not recently.

(iii) *Appeal for persons so minded to come forward* and take them from me during the service as I stand in the front of the church. I have done this with good success, but it demands a courage of the applicant which is not always the possession of some sincere people.

(iv) *Distributing the cards myself personally* either at the door of the church or by mingling among the people. Reference is made to this method from the pulpit in an appeal. Persons are asked to take the cards home, think about their relationship to God and Christ, and if they feel so moved, to sign them and return them to the minister or the missioner. I prefer this method, and have found it the most successful.

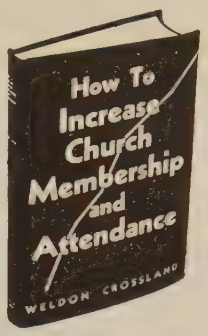
(4) The use of visual aids in missions is valuable. Many of the missions that I have conducted, I have called Visual Preaching Missions. Several facts are to be noted concerning visual aids.

(a) *Their use demands wise and careful preparation.* The technical details of projection must be zealously watched.

(b) *Visual aids should not be jumbled up with the spoken word.* The following system I have found most useful: A song service with hymns flashed on the screen begins the service. Then follows a lesson appropriate to the film that is to be shown, then a short prayer and the film itself. Following the showing of the film there is another short prayer, a hymn, and then the service proper with the spoken message based on the film that has been shown.

(c) *The use of still pictures* during the worship is also a helpful and happy medium of reaching the emotions and thoughts of the people.

(d) *Visual aids are no substitute for the spoken word,* but are a valuable adjunct to it.



HOW TO INCREASE CHURCH MEMBERSHIP AND ATTENDANCE

By Weldon Crossland, Abingdon-Cokesbury Press, 1949, 160 pp., $1.75.

This book comes out of experience. The author is the minister of the Asbury-First Methodist Church, Rochester, New York. He has used the plans, set forth in his book, on evangelism and church attendance in his own congregation. Here is pastoral evangelism at its best.

The book contains the best and most up to date methods in evangelistic planning and experience, gathered from scores of city, town and open country churches of many denominations. It is a minister's handbook of basic principles and practical plans.

Any minister or church that adopts and uses these tested plans will find its membership growing and its attendance increasing. This book is the answer to the often-heard question from pastors, "Where may I find usable plans on evangelism and church attendance?"

—Dr. Jesse M. Bader, Secretary, Federal Council of Churches

"Since being away from St. Louis for a few weeks on a vacation I have been reading Dr. Crossland's book, "How to Increase Church Membership and Attendance." It is certainly crammed full of wonderful ideas and I will refer to it again and again. I am mighty glad that this information is made available for all of our men. I hope that more publicity can be given to it and that it will find a wider use."

—Alfred A. Watkins, St. Louis Pastor and Conference Secretary of Evangelism

EVANGELISM and FINANCES

Warren Methodist Church, Memphis, Tennessee. Pastor of the church is R. B. Royal.

By J. W. Golden, Associate Secretary
General Board of Evangelism

When evangelism is mentioned we think of that which is related to the spiritual; when finances are mentioned we usually think of that which is secular. And, judging from some expressions, it seems that many people think there is little or no relation between evangelism and finance.

It is very evident that evangelism is all-inclusive when it relates to life. It makes known God's demand of complete surrender. The Christian sings, "All to Jesus I surrender, I surrender all," and believes, with the Psalmist, that "The earth is the Lord's and the fulness thereof." We recognize God's ownership and our stewardship. And the more our members become evangelistic, the more they share of time, substance and service, because Christians are motivated by the love of God. We pray that His will may be done—in, through, and by us, on earth as it is in Heaven. His will is that we love one another and minister to human needs—physical and spiritual. This requires time, substance, and service.

Through evangelistic preaching, teaching, visitation and literature during the past and present quadrennium, there has come in leadership of many local churches an unprecedented passion to serve, and willingness to witness and share time and service, not only to make Christ known and to win others to Him and His Church, but to share their substance to help meet the physical needs. As a result, we are advancing and have built, beautified, and remodeled church property. We are developing Christian characters. We are supplying ministers, missionaries, and many other workers for the fields of service. We have increased our giving to benevolent causes.

There are many instances where the effects of evangelism and finances are evidenced by Christian recruits and beautiful sanctuaries, adequate facilities for worship, instruction for Christian service and fellowship.

The accompanying picture shows one of the many examples. This is the Warren Methodist Church, Memphis, Tennessee. J. B. Royal is the pastor. The church is being completed at an approximate cost of $40,000.00. It is well equipped with classrooms, choir room and pastor's study. During the time of great efforts toward the building fund, evangelism was included in the church program. As a result, 75 members have been added to the 300, and the advance is continuing through preaching and visitation. New members are still coming. This is becoming a real fellowship church, and will soon be one of the outstanding churches of this densely populated community.

The Lexington Conference reports showed signal achievements. They have more than reached their goal of one on profession of faith for every 14 active members, and have met their full financial budget. They received 1,686 on profession of faith and 560 on transfers. Our Calvary Church, under the pastorate of S. W. Bankhead, has received 201 new members, and raised a total of $25,000.00. There the spiritual life is being deepened and the church is becoming more and more an evangelistic and stewardship church.

In a large area of the country, many revivals will be conducted during the late Summer and Autumn seasons. We would encourage and recommend pulpit and public evangelism, and pray that our churches may be aflame.

We also recommend in this connection visitation evangelism, which has been tried, tested, and proven effective in urban and rural communities alike. The minister and laymen can suceessfully follow this plan when they go in the spirit and name of Christ. Let us give God a chance to use us to reach out and save others, and thus deepen the work of grace in our own hearts.

THE INSTRUCTION AND ASSIMILATION of NEW CHURCH MEMBERS

By Charles W. Marker, Pearson Memorial Methodist Church
Bordentown Road, Trenton, New Jersey

CHURCH attendance is not keeping pace with the accession of new members. Many who profess to be safe in the arms of Jesus" are not secure in the bosom of he Church. This is the condition which we aim to correct.

Leaders are partly to blame for it. Why have we assumed hat "getting them converted" would solve the problem? And why have we assumed that Mr. Average Member knew is spiritual resources and how to utilize them? How many imes have we suffered chagrin over people who, as we hought, could never slip? Our task is to transform an udience into a congregation of faithful men and women. What a challenge to the man of God.

I asked a number of ministers, "How do you train new nembers?" "What part does preaching play?" "What about astoral care?" "What part does fellowship play?" "Have ou found anything especially effective?" Helpful replies ame from Andrew W. Blackwood, George Buttrick, Frederick Brown Harris, Clarence E. Macartney, Joseph Sizoo, Ross Stover, Norris L. Tibbetts (assistant minister t Riverside Church), and Clyde E. Way (assistant minister t Grace Methodist Church, Harrisburg).

Instructing the New Members

With one consent they all say: "It is good to train prospective members." Some admit into membership only those who take instruction. Others suggest or urge it. Still others nsist on it only in the case of Roman Catholic converts or hose who belonged to no church before. Why not simply tate that such training is the usual procedure, so that no question is raised? Of course, an occasional person may not wish to receive instruction, especially if he transfers from a sister church of the same denomination. Elton Trueblood s of the opinion that we make joining the church too ridiculously easy.

Individual instruction may be given but class work is better. It consumes far less time, encourages habitual attendance, introduces the new friends to each other, enriches discussion, and allows the minister to stress essential points to better advantage.

If the church-school hour is best for you, use that. If not, name the nights best suited to the class. Dr. Buttrick's church offers membership instruction in connection with an Adult School of Religion on Lenten Wednesday nights. Those who cannot attend then, receive the same instruction from an assistant at other times. Dr. Macartney's assistant teaches such groups on Wednesday nights before Prayer Meeting. What an excellent way to encourage attendance at the midweek service!

Ample teaching materials may be had for the asking, or at low cost from the denominational bookstores. After a while the minister will map his own course, depending but little on the formal guides. He will stimulate discussion, accentuate the positive, and stick to essentials. Some of us like to explain carefully during this course what it means to be a Christian. What is conversion? Is it necessary for everyone? Is there more than one way to become a Christian? What is involved, only adherence to a creed or also what Brunner calls an "I-Thou" relationship to Christ, followed by lifelong obedience? Why assume that because a person has signed a commitment card he understands all of this?

This is the time to bring the Church itself into focus. Anything which belittles the Church as an institution is of the devil. Is the job of instruction really finished until we have made clear and forceful the fact that without the Church there would have been no New Testament, perhaps no perpetuation of the Faith? Without the Church, Christians would be as ineffective as a disembodied spirit in our world. The vigor of Christian experience is maintained only in fellowship with the Beloved Community.

Through the Church the individual Christian expresses his devotion, bears witness to his faith, and multiplies his usefulness. Church attendance for the Christian is not an elective. To neglect the Church is a sin. Such facts imparted firmly and faithfully go far toward correcting the evil of a day which discounts the Church while it professes to espouse religion.

At some point during the course, the financial system of the church ought to be presented without apology in terms of stewardship—not only the claims of the local church but also the claims of World Service; the claims of the total program of Christ for His world. If we need the Gospel, every person on the earth needs it. Fear not, then, to inscribe all God's claims upon the hearts of His people.

On the last night of the course the minister meets with his friends in the sanctuary. No other place will serve the same purpose, for now the leader in worship explains the symbolism of God's House. He may wish to use a little book, *An Outline of Christian Symbolism,* by Frank E. Wilson. In any case, he enables his new friends to worship intelligently. Now he unfolds the meaning of the divided chancel, or of the central pulpit, the significance of the

architecture, the candles, the cross, the colors, and the method of celebrating the Sacrament. He associates the sanctuary with its sacred uses. After this session no one in the class would think of sitting on the Communion rail or of throwing a briefcase on the Communion table. Now the new worshipers can "enter into His house with thanksgiving, and into His courts with praise."

Receiving the New Members

All things are now ready. Membership Sunday has been announced well in advance. The congregation is keyed to the occasion. The minister knows that his candidates for membership will be present. Has not a faithful lay helper sent them a final notice this very week? The courteous ushers greet the prospective members at the door and escort them to pews near the chancel. They are pleased that their friend in the pulpit has reserved for their reception the climactic moments following the sermon. They are glad to see familiar faces inside the chancel with the minister. These are the very people who visited them in their homes, and now they stand ready to extend the right hand of fellowship. These lay helpers have looked forward to this privilege ever since their pastor invited them to share in it.

The congregation notes how their spiritual guide avoids confusion by calling each person or each couple by name, handing them their Certificate of Membership when they arrive at the chancel. They observe with satisfaction: See how unhurried our pastor is! Thirty persons are taking their vows, yet he places a hand on the head of each one. It is as sacred as a wedding ceremony. As the laymen follow the pastor, greeting each new member, they present to each a copy of *The Upper Room* and a copy of Bishop Hammaker's booklet, *A Word to New Members.* Later the church envelopes will be delivered or mailed to each home. This minister is as wise as his Roman Catholic neighbors who are said to have increased the birth rate in certain places by making much of the Baptismal Service. His consecrated imagination has made this a memorable hour. After the service an older saint comes to thank him for such an impressive experience. "It was not so when I joined the church," she says. But why should it not always be so?

The Fellowship of Kindred Minds

In many churches "here endeth the reception of new members," but, in the words of St. Paul, "God forbid!" Not "here endeth" but "here beginneth." You have opened wide the front door and these disciples have entered. You cannot lock the back door and keep them in by command; but you can make their church life so meaningful that few of them will care to leave. Put that *Inactive List* away! These names shall not be inscribed thereon. That is, if we really assimilate these people. This assimilation was well begun by both your instruction class and your impressive reception. Now is the time to introduce them in the warmest, most genial manner to the fellowship of kindred minds.

In church after church there follows upon reception a Fellowship Evening. Wherever held it proves to be one of the high points of the church year. In some larger churches new members, with their husbands and wives, are guests at a dinner where they meet the officers and their wives. In some cases a Friday afternoon tea might be desirable. George Buttrick invites to such a tea friends whom he wishes to introduce to each other. Usually an evening will prove best. The committee in charge will plan carefully in advance. The purpose is not to entertain but to assimilate! The new members can thus get better acquainted with each other, and with the older members of the church. A game or two might be played in which names will be featured. Representatives from various church groups might bring greetings in brief. By seating new members at the table with older ones and by using name tags the circle of acquaintances can be greatly enlarged within the limits of a single short evening. It adds to the success of this program when you care for small children in a nursery during the evening. Remember that some of your new members are young parents, and baby sitters are expensive. Right now our church is planning just such a welcome to new members in connection with the Fourth Quarterly Conference. After dinner and the informal reception the honored guests may remain for the Conference, or they may leave if they prefer to do so. Why not seize such an opportunity to introduce them to the inner workings of the church?

(Part II of this article will appear in next month's *Shepherds.)*

The Department of Spiritual Life
of the General Board of Evangelism
is creating new literature and
developing a strategy for

**ASSIMILATING
NEW MEMBERS**

and building them into the life of the church

Among the new materials will be
"Assimilating New Members"
—a booklet by G. Ernest Thomas
announcing the strategy

"I Will Uphold the Church"
—a booklet by Homer J. R. Elford
for the new member

"How to Be a Fellowship Friend"
—a leaflet by G. Ernest Thomas

GO ALL-OUT
in Winning Persons to Christ
and Making New Members

THEN GO ALL-OUT
in building them into the life of the church
See Next *Shepherds*

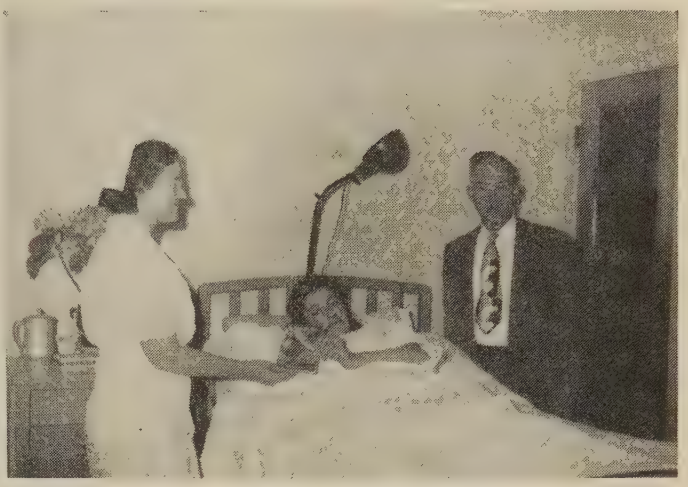
TIDINGS
1908 Grand Ave. Nashville 4, Tenn.

E. U. B. Youth Meet a Challenge

Mrs. Mary Ellen Hughes, registered nurse on the staff the new hospital of the Evangelical United Brethren urch at Espanola, New Mexico, spoke, while home on cation, of the need of the hospital for copies of THE PER ROOM in both English and Spanish. The Youth llowship of the Christ Church of Wilkinsburg, Pennsylnia, of which Mrs. Hughes is a member, accepted the allenge and have been supplying this need.

Each issue of THE UPPER ROOM in Spanish and in glish goes to A. D. Smith, the hospital chaplain. The bill es to the Youth Fellowship at Wilkinsburg and the oject is handled by their pastor, Harry J. Fisher.

The story goes back for more than two years. After the mpletion of the hospital, the call went out through the urch for graduate nurses to staff the institution. Mrs. ughes was a volunteer. She was commissioned a misonary nurse in her home church on March 7, 1948. Last ristmas she was able to return home for a short vacation d she spoke of the need of Dr. Smith—who is pastor of e local church at Espanola, as well as hospital chaplain—r copies of THE UPPER ROOM. Aware of the value of HE UPPER ROOM in their home church, the young people the Wilkinsburg congregation felt that this was not only worth-while project, but one which they could afford.



Nurse Mary Ellen Hughes gives a copy of *The Upper Room* to Mrs. Graeber, while A. D. Smith, the hospital chaplain, looks on. Copies of *The Upper Room* go to the hospital as a gift of the Youth Fellowship of Christ Church, Evangelical United Brethren, Wilkinsburg, Pennsylvania.

he Youth Fellowship of Christ Church, Wilkinsburg, Pennsylvania, gather about their worship center. his is the group that sends *The Upper Room* and *El Aposento Alto* to their denominational hospital Espanola, New Mexico. The Youth Fellowship in Christ Church is directed by P. J. Howell, shown cond from the right in the back row. His little daughter Phyllis is shown on the right.

YOU CAN HELP

In nearly every community there is a city hospital, veterans administration hospital, orphanage, foundling home, mental institution, military installation, prison, or some similar institution. The chaplains need copies of THE UPPER ROOM in their ministry. Youth Fellowships and other church groups can help to meet this need.

AN EVANGELISTIC SUNDAY SCHOOL SUPERINTENDENT

By Ruth Brown Beebe

Religious News Service Photo

THE time was Sunday, October 16th, 1949. The place the Bushwick Avenue Methodist Church in Brooklyn, New York. The occasion was the birthday anniversary of a man whose death 26 years ago ended a long career of outstanding service as Sunday school superintendent. It was the annual "Frank L. Brown Day." Many who knew him during the 36 years he served that church as its founder and superintendent were present. Others had known him as the author of books on "The Sunday School Superintendent and His Work" and as the organizer of Sunday school work throughout the world. Participating in the worship service with the pastor were a Justice of the Supreme Court of the State of New York, the Dean of a Theological Seminary, the head of a church school publishing house, a businessman, and a member of the Brown family.

Who was this man whose influence is still vital after these many years?

In the 1880's a group of young people in old Jane's Methodist Church of Brooklyn were considering renting a store for a mission in a section of the city in need of a church. There emerged as leader of the group a tall slender young man, Frank L. Brown, who heard the Lord speak as clearly as did Moses beside the burning bush. Like Moses, he might have said, "Lord, who am I to lead this people?" He might have pleaded lack of education. He had left grammar school to help augment the slender income of that gentle and poetic Christian father who had left teaching school in Wales to seek a home in the New World. He might have pleaded a lack of health. His heart condition was so serious that friends advised his fiancée against marrying a young man who might have only a few years to live.

But Frank L. Brown had listened to a Voice. By reasonably conserving his health he lived 60 years. He became a student and one day a college honored him with its Doctorate of Laws.

A store was rented and Frank L. Brown became the unofficial "pastor." Even at this early date certain traits were in evidence which characterized his entire life. Members of the original group still recount the radiance of his Christian spirit; his keynote was evangelism supplemented by careful planning and personal work. Judge Lewis Fawcett, then a child, still recalls the young leader's visit to his home, and his cordial invitation to attend services at the little store. Others still cherish letters soliciting cooperation.

The Lord did touch him with power. The little store was soon inadequate. An ordained minister was called and a church erected on Bushwick Avenue. Frank L. Brown was its superintendent.

During all this time his career as a banker had claimed his business hours, but his "leisure" time was devoted to the church enterprise. Of these days he says, "I made it a point to spend one or two hours of every weekday after business in visitation."

Then came a blow which for a lesse man would have spelled defeat. H physician advised that his heart at it best could serve not more than a yea He went to the South for a rest, an as though by a miracle his strength wa gradually restored. When he returne home it was to spend months in physica inactivity.

Entering that home during those lon months, one would have found him a most always seated at his desk writin letters—letters to teachers, letters t officers, letters to young people, and t their parents. The pen in the hand of man with only a little time was touche with power. During those months, hi devotion to his task was reflected i the Sunday school which increased nu merically and prospered spiritually Callers increased daily, coming to hi home seeking counsel and spiritua

idance. Sometimes they came to dis-
ss Sunday school organization; some-
nes to enlist the superintendent's in-
rest in securing employment, and
metimes seeking advice in domestic
uations.

Then came the glad day when once
ain he could cross the street from
me to church and later make personal
lls. Finally when he was again physi-
lly equal to a life of activity, he had
ught a vision of the Sunday school
a full-time enterprise. It was then
at the banker Frank L. Brown retired
om business and became Frank L.
rown, the Sunday school superintend-
t.

During the years that followed, he
ade available to the building of the
nday school all the executive ability
hich he had previously brought to
ar upon his banking relationships.
eading again his books on "Plans for
nday School Evangelism" and "The
nday School Superintendent and His
ork" one is impressed with the infi-
te care for details in planning and in
ecution and follow-up. The basic prin-
ples are as applicable today as when
e books were written 25 years ago
hen the little Bushwick Avenue Sun-
y School had developed into a mem-
rship in excess of 4,000.

Evangelism to Dr. Brown was the
ghest aim of the Sunday school. There
as in Bushwick Avenue an "annual
vival" but for Frank L. Brown
rmal development and the processes
religious education were more to be
sired than techniques of rescue.
hrough decisions for Christ made in
e Sunday school an average of 200
mes per year were added to the
urch roll.

The Committee on Evangelism was
e of the most active committees in the
hool. Its plans for the year reached
eir culmination in a Day of Decision.
he preparations for Decision Day in-
uded meetings of officers with teach-
s, personal calls on parents by the
achers, meetings of the parents under
rection of officers and teachers, per-
nal letters, prayer lists, and finally
e presentation in each department of
opportunity for pupils to identify
emselves with Christ and His Church.
ne care and attention given during the
llowing weeks and months to those
no made decisions were equally sig-
ficant. In addition to this high point

Frank L. Brown

of Decision Day, all during the year teachers were constantly alerted to the opportunities which were theirs, to present to young people the privilege of church membership and the necessity for decisions.

In one of his books, Frank L. Brown wrote such revealing sentences as "Many learn to love by serving," and again "Many will *act* where the confession of the lips comes not so easy." This doubtless was one of the reasons for the creation of a variety of committees, organizations and other techniques of providing for participation by the young people in the business of their Sunday school.

Not only did he seek to identify the young people with the church and Sunday school organization; he likewise identified the Sunday school with their everyday lives. Many letters were written on innumerable occasions, such as birthdays, anniversaries, periods of sorrow, and moments of success. Not least among the activities of the Sunday school staff were the efforts that were directed toward securing positions for young people. So well did they represent their church that employers were always eager to secure "Bushwick boys and girls." The records of the school revealed that approximately 300 positions a year were secured for young people and members of their families.

It was indeed a full-time enterprise for the former banker, Frank L. Brown.

As Bushwick Sunday school increased in members and in influence, neighboring schools sought the superintendent as a speaker on methods. From the neighborhood he moved out into neighboring cities to share his experience. He became an officer of the Brooklyn Sunday School Union, then the New York State Association, then the Methodist Board of Sunday Schools, the International Sunday School Association, and finally the World's Sunday School Association which he served as Executive Secretary.

And now the man who in earlier years was physically unable to cross the street from home to church, crossed and recrossed the seas as around the world he developed the World's Sunday School Association with its leadership to help missionaries in their work of religious education. Men eminent in business life throughout the United States and other nations participated effectively in the work of the World's Sunday School Association. At that time John Wanamaker was the superintendent of a great Sunday school in Philadelphia with a membership of 4,000 which participated in a cordial rivalry with Bushwick Sunday school in Brooklyn. Mr. Wanamaker eventually became the President of the World's Sunday School Association. Mr. H. J. Heinz of Pittsburgh demonstrated his personal interest by accepting the leadership of a Commission composed of businessmen and Sunday school specialists, and accompanied Dr. Brown on a tour of the Orient for survey purposes and inspiration. It was during their visit to Japan that an urgent invitation was extended to hold a Sunday school convention in Tokyo.

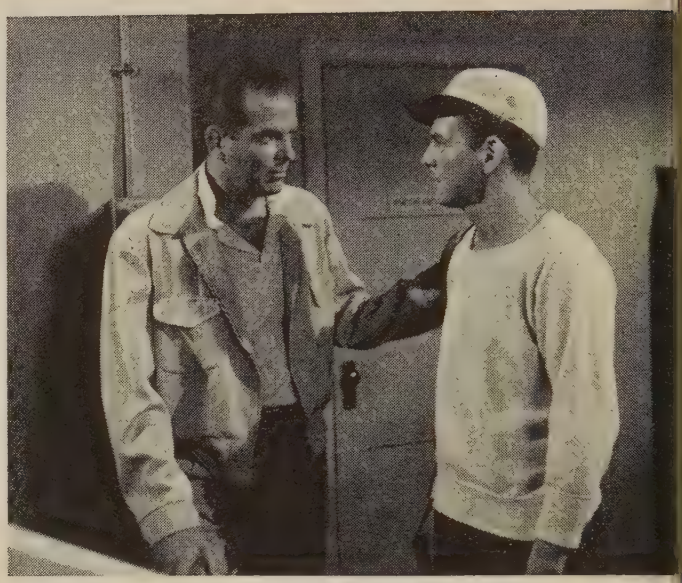
Just before the convention was held in that city in 1922, the assembly hall was destroyed by fire. Then, the Emperor of Japan, Viscount Shibusawa, and other eminent Japanese responded to the need of this Christian organization by making available not only the Imperial Theatre as a convention building, but other resources as a genuine expression of truly Oriental hospitality.

The fire in Tokyo was but a symbol of the obstacles which during a lifetime confronted a man who had dedicated his life to the Lord. He was confident of his call and in response made available all that he possessed to introduce youth throughout the world to the Young Man of Galilee.

The Church School has a definite place in the Action Program of Evangelism

A New Call to the Ministry

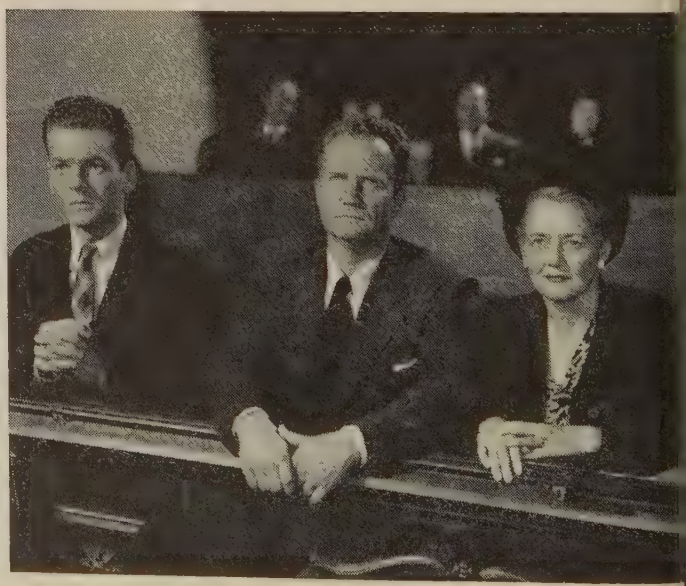
The Methodist Church is confronting the youth of our day with God's call to the ministry through the medium of a new moving picture called "Crossroads." The story of this new 16 mm. film came out of the travail of prayer, sweat, and tears, as some of its leaders worked at the task of presenting in a genuine and challenging way the call of our day for more ministers of Jesus Christ. The film, which runs for 35 minutes, rents for $10.00 from The Methodist Publishing House. It was produced by The Radio and Film Commission of The Methodist Church for the Council of Secretaries and will be released on September 1.



Above: Jim Barclay (right) talks to Mr. Elliott, his pastor, about what it means to have a call to preach. Through several of his high school experiences, Jim has been set to thinking about the problems of life and how they can be met, and he has turned to Mr. Elliott for counsel. Mr. Elliott tells Jim about his own call to preach and about the rich ministry of the man who inspired him to go into the ministry.

Left: Jim talks to his father and mother about his sense of a call to preach and his feeling that he cannot be happy in any other vocation.

Right: Although Jim's father at first is disappointed and hurt—almost bitter—about Jim's decision to leave the farm and go into the ministry, through a communion service he becomes willing for his son to enter the ministry and to commit himself fully to this work of God.



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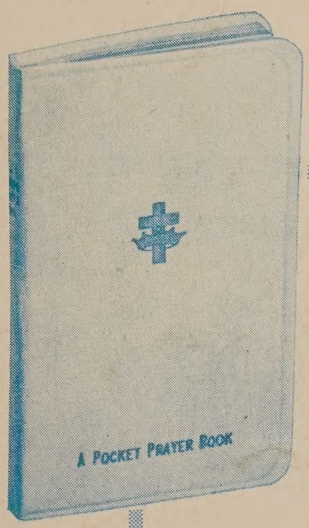

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